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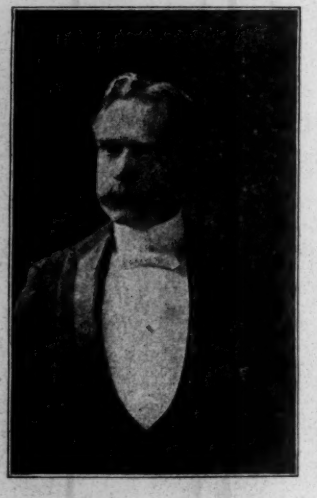

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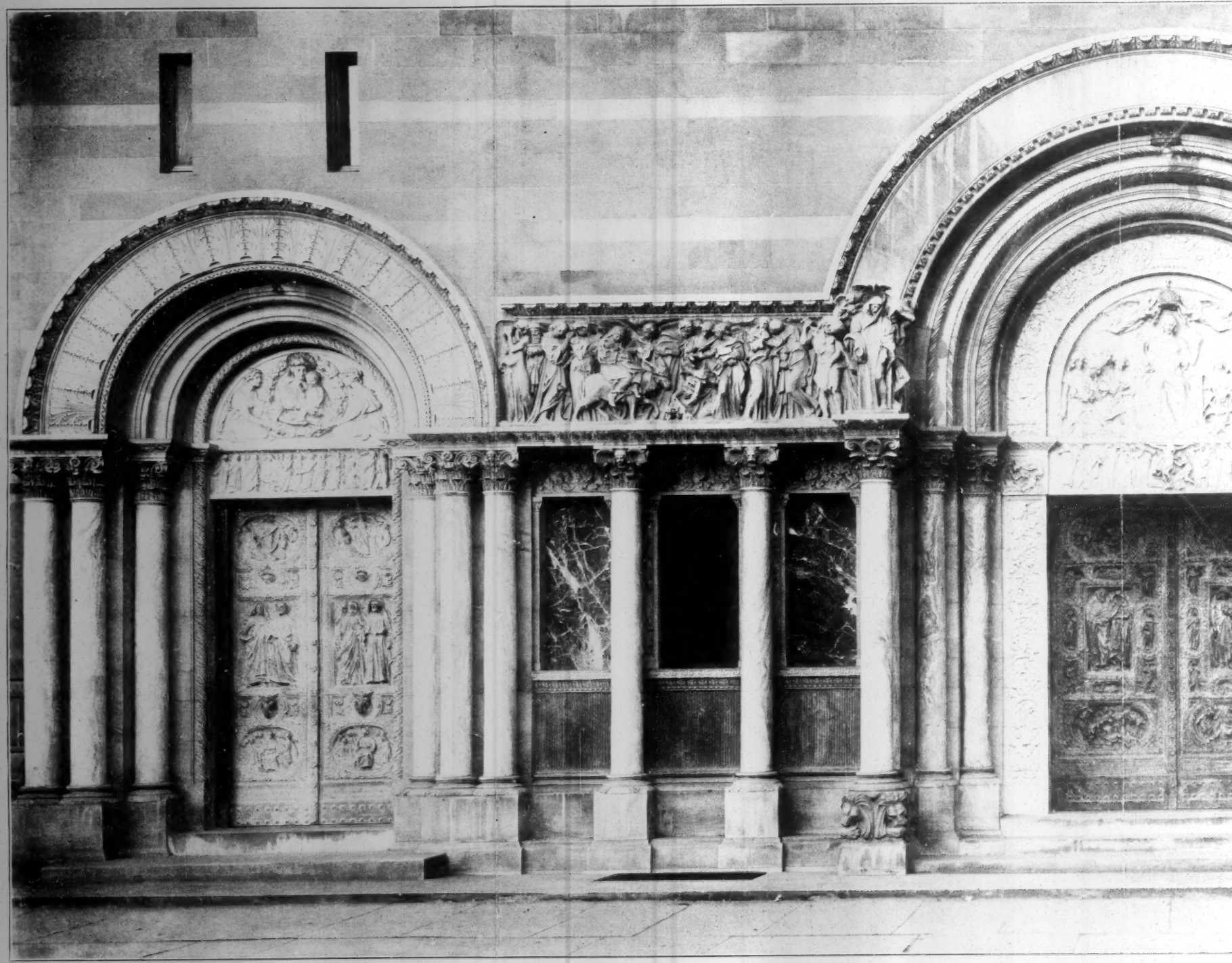

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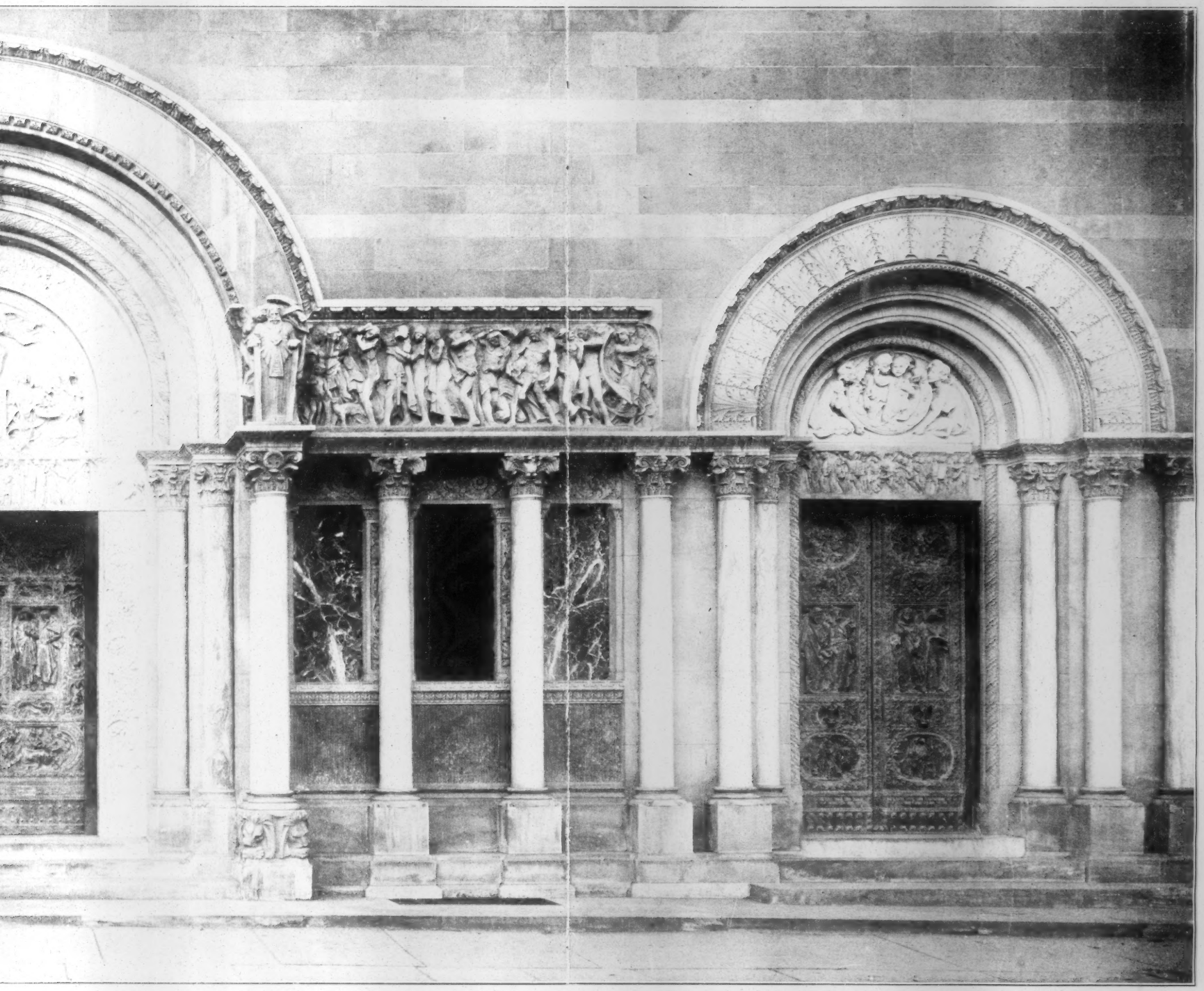

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VIII.—(XLVIII).—JANUARY, 1913.—No. 1.

THE RESTATEMENT OF THEOLOGY IN AMERICA.

Studies in American Philosophy.—V.[1]

I.

AMERICAN philosophy, in the first stages of its development, was intimately bound up with religion; as it grew and expanded into various systems, it kept up, in the main, an offensive and defensive alliance with it; and to this day the great majority of its representatives, with convincing sincerity, urge the claim that they are in perfect accord with religion. Time and again atheism and its teachings are pointed out as irrational, unjustified, fundamentally wrong and dangerous. "The belief in God is indispensable to the rational and healthful working of the mind." [2]

Does this mean that these latter-day philosophers are at one with Cotton Mather, Jonathan Edwards, Samuel Johnson, the whole Scotch realistic school, in upholding the fundamental tenets of Christianity as they are generally understood and expounded in the Bible? Do they believe in One, personal God, and His only-begotten Son, Jesus Christ? Do they believe in a divine revelation and all that it teaches with regard to the fall of man, the atonement by a Redeemer, and the individual salvation of each believer?

The answers to these questions are of far-reaching importance because of their theoretical and practical conse-

[1] See ECCL. REVIEW for July and October, 1911, and for August and September, 1912.

[2] J. Fiske, *The Idea of God*, p. 36.

quences. "Everybody's life is controlled by some kind of philosophy, however haphazard and inconsistent and fragmentary it may be, and every true philosophy aims finally to reach the conviction of the masses. If serious, thorough thought has distilled some truth, it will be distributed quickly enough through thousands of popular channels." [3]

The country took alarm some years ago because a habile magazine writer had cleverly pinned together a few epigrammatic sayings from lectures on philosophy delivered to the students at our great universities. Were these much-criticized utterings merely isolated and harmless remarks, culled purposely from their context to create an unfavorable impression and rouse antagonism? Or were they the deliberately and tersely stated conclusions of a well-thought-out system, including an account of our origin, nature, destiny, and the means to attain it? If so, are these systems but subjective speculations set forth tentatively by their authors; or are they intended to influence the masses beyond the walls of the lecture room and to shape their daily lives? If they were not thus intended, who would have the courage to propound them, to prove them, to defend them? The chief result of philosophical speculation, more particularly during the last half of the nineteenth century, was a general and persistent demand for a restatement of theology in terms of modern science and modern thought. This demand was reinforced by the tacit belief that there existed an unreasonable opposition between religion and science.

What connexion then is there between these modern philosophical answers to the problems of life and those offered to us by Christianity, even as understood and interpreted by Mather, Edwards, Johnson, and their contemporaries?

John Fiske, in beginning his study on *The Idea of God as affected by Modern Science,* recalls the teaching of Goethe on the subject; and modern philosophy in general is fond of extolling him as the great exponent of all its cardinal doctrines, and finds in his poetic utterances the closest approximation to the answer we can hope to obtain concerning ultimate questions.

[3] Hugo Münsterberg, *The Eternal Values,* Houghton Mifflin & Co., 1909, p. ix.

Faust describes God as the Great Being that comprises all, sustains all, that is all happiness and love, and to whom our hearts must go out, while our minds are forever unable to frame an adequate concept of his overwhelming vastness.[4]

Margarete. Versprich mir, Heinrich!
Faust. Was ich kann!
Margarete. Nun sag', wie hast du's mit der Religion?
Du bist ein herzlich guter Mann,
Allein, ich glaub', du hältst nicht viel davon.
Faust. Lass das, mein Kind! Du fühlst, ich bin dir gut;
Für meine Lieben liess ich Leib und Blut,
Will niemand sein Gefühl und seine Kirche rauben.
Margarete. Das ist nicht recht, man muss dran glauben!
Faust. Muss 'man?
Margarete. Ach, wenn ich etwas auf dich könnte!
Du ehrst auch nicht die heil'gen Sakramente.
Faust. Ich ehre sie.
Margarete. Doch ohne Verlangen.
Zur Messe, zur Beichte bist du lange nicht gegangen.
Glaubst du an Gott?
Faust. Mein Liebchen, wer darf sagen:
Ich glaub' an Gott?
Magst Priester oder Weise fragen,
Und ihre Antwort scheint nur Spott
Ueber den Frager zu sein.
Margarete. So glaubst du nicht?
Faust. Misshör mich nicht, du holdes Angesicht!
Wer darf ihn nennen?
Und wer bekennen:
Ich glaub' ihn.
Wer empfinden
Und sich unterwinden
Zu sagen: ich glaub' ihn nicht?
Der Allumfasser,
Der Allerhalter,
Fasst und erhält er nicht
Dich, mich, sich selbst?
Wölbt sich der Himmel nicht dadroben?
Liegt die Erde nicht hierunten fest?
Und steigen freundlich blickend

[4] The passage is worth quoting in full. It is taken from the scene in Faust, part I, entitled "Marthen's Garten".

Ewige Sterne nicht herauf?
Schau ich nicht Aug'in's Auge dir,
Und drängt nicht alles nach Haupt und Herzen mir,
Und webt in ewigem Geheimniss
Unsichtbar sichtbar neben dir?
Erfüll' davon dein Herz so gross es ist,
Und wenn du ganz in dem Gefühle selig bist,
Nenn' es dann, wie du willst,
Nenn's Glück! Herz! Liebe! Gott!
Ich habe keinen Namen
Dafür! Gefühl ist alles;
Name is Schall und Rauch,
Umnebelnd Himmelsglut.

Margarete. Das ist alles recht schön und gut;
Ungefähr sagt das der Pfarrer auch,
Nur mit ein bischen andern Worten.

Faust. Es sagen's aller Orten
Alle Herzen unter dem himmlischen Tage,
Jedes in seiner Sprache;
Warum nicht ich in der meinen?

Margarete. Wenn man's so hört, möcht's leidlich scheinen,
Steht aber doch immer schief darum;
Denn du hast kein Christentum.

And Fiske comments: the great scholar and subtle thinker, who has delved in the deepest mines of philosophy and come forth weary and heavy-laden with their boasted treasures, has framed a very different conception of God from that entertained by the priest at the confessional (sic) or at the altar; and how is he (Faust) to make this intelligible to the simple-minded girl that walks by his side.[5] The two conceptions are indeed so dissimilar that Goethe, who grasped perfectly the full import of his own teaching, after Faust's eloquent tirade, puts on the lips of the somewhat bewildered Margaret this trenchant conclusion: all that has no longer anything in common with Christianity. And indeed it has not, although most of our philosophers do not care to state the truth so tersely and frankly. Their expressions are generally respectful when referring to religion; they profess reverence for it, or at least for the religious feeling, the great religious drift, which is as

[5] Ibid., p. 36.

blunt a physical phenomenon as any other fact in the visible universe.

Consequently they address themselves again and again to the agonizing problems of God, the soul, the hereafter. And their studied efforts at stolid indifference toward the antiquated solutions offered by Christianity fail to hide completely the unrest of their hearts. They may say with Nathanael S. Shaler: "Men began to realize that nature is their own, that they live in their Father's house, that there are no longer two realms, one of the flesh and the devil, the other of celestial purity; science is casting out the devils from the material universe, giving the world to man in all its beauty and perfect friendliness." [6] The obsession of the supernatural remains; it clings to the mind so tenaciously that it must be explained away over and over again.

Modern philosophy however does not attack revelation; it ignores it as a supernatural agency, and substitutes for it the revelations which the human mind has brought about through science in this visible world. The pursuit of science and philosophy *is* religion. And evolutionism has done more than any other system to popularize this belief, because evolutionism offers the most plausible explanation of the origin of religious phenomena and religious dogmas, and by inference establishes their value as provisional truths only, that are bound to undergo further changes.

Hence, although scientific dogmas are universally admitted as apodictic truths by evolutionists, they are, by a strange inconsistency, made use of to prove that there is not and cannot be anything stable in religion, outside the general feeling that every man must have one of some kind.

Theology thereby is reduced to philosophy. The leaders of Protestant thought in this country have resolutely given up all claim to a distinct science of religion and have adapted their theology to the philosophical theories of the hour. The Rev. Lyman Abbott has made himself the spokesman and champion of this tendency. He defines "religion" as the life of God in the soul of man. Thus understood, religion precedes creeds, worship, and churches, just as life precedes

[6] N. S. Shaler, *The Individual*, D. Appleton & Co., 1901, p. 324.

man's thoughts about life, man's organizations formed to promote life. "Theology" is the science of religion; it is the result of an attempt made by man to state in an orderly and systematic manner the facts respecting the life of God in the soul of man. There is a new astronomy, though the stars are old; a new botany, though vegetable life is unchanged; a new chemistry, though the constituent elements of the universe are the same. So there is a new theology, though not a new religion.[7]

But is not this declaration sounding the death knell of all revealed religion, which from its very nature ought to be a complexus of unchangeable truths? No, we are assured, there is as little danger of undermining religion by new definitions of theology, as there is of blotting out the stars from the heavens by a new astronomy.

What then will be the contents of this new theology, in opposition to the old? The current theology is Roman in its origin. It assumes as an axiom a God apart from the universe and ruling over it, as the Roman emperor was apart from the Roman empire and ruled over it. It conceives of his government as a series of successive interventions, by revelation, miracles, etc.

But the great mass of scientific thinkers in our day see more and more reason to believe that all forces in the universe are one force; that events formerly attributed to the intervention of an apparently arbitrary will are really due to the operations of this one force, which is God. Hence God has but one way of doing things, and His way may be described in one word as the way of growth and development or evolution. He resides in the world of nature and in the world of man; there are no laws of nature which are not the laws of God's own being; there are no forces of nature; there is only one divine infinite force, always proceeding from, always subject to, the will of God. There are not occasional or exceptional theophanies, but all nature, all life is one great theophany.[8] Hence the new concept of inspiration and revelation; they are no longer to be considered as special interventions of God in the

[7] Lyman Abbott, *The Theology of an Evolutionist*, Houghton Mifflin & Co., 1897, p. 3.

[8] Ibid., p. 9.

life of man, for it is impossible to separate the natural from the revealed; both come from God.

Starting from this basic point, there follows an entirely new conception of the Christian beliefs. What is sin? The Bible opens with an account of its origin. Yet, if we found the story of the Garden and the temptation and fall as there recorded, in Greek, or Roman, or Norse, or Hindu mythology, we should say: That is a beautiful fable. What truth can we find in it? And I do not see any reason why, finding it in Hebrew literature, we should not say: That is a beautiful fable. What truth is there in that fable? For surely neither the author of Genesis, nor anyone in the Bible for him claims that his account of the Creation was revealed to him.[9] The truth in the fable therefore is this: sin is the yielding to temptation; it is the falling-back into the lower state from which we emerged.

What place shall we ascribe to Christ? If God desired to reveal Himself to the human race, He could make that revelation only in the terms of human experience. God is always manifesting Himself. The divinity of Christ differs only in degree from the divinity of man. The divinity in man is not different in kind from the divinity in Christ, because it is not different in kind from the divinity in God.[10] The consummation of this long process of divine manifestations will not be until the whole human race becomes what Christ was—an incarnation of the divine, the infinite and all-loving spirit. The consummation of evolution is the consummation of redemption; the one term is scientific, the other is theological.

As for the immortality of the soul, it does not seem capable of demonstration. Yet, one cannot be a consistent evolutionist and think that death ends all.[11] Creation has always been looking forward to something higher and better. This is the earnest expectation of the creation which Paul interprets; the earnest expectation of the creature waiteth for the manifestation of the Sons of God. Consequently, if immortality is not a demonstrated fact, it is a necessary anticipation; without it all evolution would be meaningless.[12]

[9] Ibid., p. 43.
[10] Ibid., p. 73.
[11] Ibid., p. 161.
[12] Ibid., p. 173.

Christian morality ceases to have any meaning, since the dogmas on which it is founded and from which it derives its vitality and its sanction, have crumbled to pieces. The evolutionary doctrine of morality implies that man is what his ancestry has made him, and abrogates our belief in the freedom of the will. A moral law is but the formulation by intelligence of the social practices instinctively followed by the more or less intelligent ancestors of man, these practices themselves having crystallized into habits from the primitive chaos of random acts. Conscience is nothing but the social instinct illuminated by intelligence. The sense of duty, of obligation, which every human being recognizes in presence of the moral law, and which Kant so clearly expressed in his "categorical imperative," is but a sentiment produced by the terrors of ancient law, religion, and politics, scaring the recalcitrant being into doing those acts which were beneficial to the existence of the clan and demanded as useful means for social survival.

But this sense of duty is transitory and so is conscience. For conscience is but the social instinct, and the scientific spirit is the great enemy of blind instincts; it illuminates them and in the floodtide of light dissolves them. What habit has made, reflexion unmakes. Nothing can save our present morality when conscience has met the doom of every instinct. What the nature of its successor will be it is impossible to predict.

This would be a most astounding creed, revolutionary and anarchical; but fortunately the words of these teachers are worse than their deeds. And forsooth they proclaim on the housetops that they are not the enemies of religion, of the existing social order: they are merely men of science, fearless in their speculations, endeavoring to present the truth as they see it. For the rest, however, they are content to let the world run its accustomed course.

If such a creed satisfies them, the intellectual élite, what about the struggling masses that make up the human race? Who shall foresee the consequences if the great public should listen to these teachings, poured forth from the professorial chairs of every great university in the land, and be impressed by them sufficiently to attempt to put them into practice?

For, after all, evolutionism solves the problem of evil by evasion. It is content to describe its origin and to prophesy its gradual disappearance, as humanity develops toward greater perfection according to the inherent, fatal laws of nature.

But the most powerful argument against this contention is that man has always recognized in nature a power so far unfriendly as to be sometimes a source of temptation and oppression. "I see not how any man who ever kept a garden can rest under the illusion that nature is altogether his friend. She will grow his cabbages and his strawberries, it is true, if a sufficiently masterful hand is exerted to extort from her this boon. But she never suffers man to forget that she would infinitely prefer to grow something else, and that generally something in which he takes no kind of interest. She will bend all her energies to the production of what are, for human purposes, useless weeds, and she will choke every seed that the gardener plants if she can. I take this to be, in a general way, typical of our relations with the visible world around us." [13] And all great naturalists understand perfectly that nature is a non-moral realm; never therefore was attempt more vain than to convert naturalism into a religion. Between our spirits and the ways of nature there is everlasting war. Instead of expecting the whole process of deliverance to be wrought out by means of natural law, man has always endeavored to secure help from spiritual sources in this combat with an unfriendly world. Nothing can alter this fact of human experience.

Equally with evolutionism, pantheistic idealism must face the problem, and try to solve it. God and his world are one. This unity is not a dead natural fact: it is the unity of a conscious life, in which, in the course of infinite time, a divine plan, an endlessly complex and yet perfectly definite spiritual idea gets expressed in the lives of countless finite beings; and yet with the unity of a single universal life. But why then, if the world is the divine life embodied, is there so much evil in it, so much darkness, ignorance, misery, disappointment, warfare, hatred, disease, death? Perhaps all these gloomy

[13] *Harvard Theol. Review*, Vol. II, No. 4, p. 472.

facts are but illusions, bad dreams of our finite existence, facts unknown to the very God who is and who knows all truth? No, that cannot be, for then the question would recur: Why are these our endlessly tragic illusions permitted?

For monists of this type the spiritual and moral side of human nature is apparently not a matter of indifference, and the problem must be solved. But how? By learning the value of suffering, and living accordingly. "The value of suffering, the good that is at the heart of evil, lies in the spiritual triumphs that the endurance and the overcoming of evil can bring to those who learn the hard, the deep but glorious lesson of life. And of all the spiritual triumphs that the presence of evil makes possible, the noblest is that which is won when a man is ready, not merely to bear the ills of fortune tranquilly if they come, as the stoic moralists required their followers to do, but when one is willing to suffer vicariously, freely, devotedly, ills that he might have avoided, but that the cause to which he is loyal, and the errors and sins that he himself did not commit, call upon him to suffer in order that the world may be brought nearer to its destined union with the divine. Perfect through suffering—is a law that holds for God and for man. God himself endures evil and triumphs over it, and lifts it out of himself, and wins it over to the service of the good." [14]

In this mystical submission to the fatal law of growth toward indeterminate perfection do science, philosophy, and religion become reconciled. Prof. Royce from an idealistic and Dr. Abbott from an evolutionistic standpoint arrive at the same conclusions, infinitely removed from those of Christianity. Setting out from premises they held to be scientifically unassailable, they are finally led to assume undemonstrable answers to ultimate questions baffling all scientific inquiry and philosophical speculation, and which revealed religion only answers with sublimely tranquil certainty. The restatement of theology in terms of modern science has ended in wiping out all theology, since not a vestige of supernatural revelation is left to base it on. Glancing back from our present position to the origins of American philosophy, the retort

[14] J. Royce, *Harvard Theol. Review*, Vol. II, No. 4, pp. 440-442.

which Goethe puts on Margaret's lips recurs to mind with overwhelming cogency: "Denn du hast kein Christentum."

II.

While modern philosophy was swaying the majority of influential thinkers and undermining Christianity in the name of science, the monopoly of which it arrogated to itself, Neo-Scholastic philosophy, in America as elsewhere, entered the field with a very different and none the less modern conception of the cosmos, and slowly forged to the front.

The "restatement" of theology, in the mind of those idealists and evolutionists who attempted the task, meant that no doctrines of the old religion were left or could be left to convey their old-time meaning and do duty for the modern mind. The word Neo-Scholastic would seem at first sight to imply the same meaning; but in fact it designates a revival of the old doctrines to compare them with the new, and after due and thorough examination to keep what may be kept, and to reject what in the light of new discoveries must be rejected.

This revival had been attempted in different quarters in Europe. To these zealous but scattered efforts the Encyclical *Aeterni Patris* issued 4 August, 1879, gave an authoritative direction, and bespoke for the movement adherents and a recognition which in the ordinary course of events could have been gained only, if at all, by long laborious work.

With us also the influence of this revival was felt to a large extent. It seemed to have been generally taken for granted that in a new country everything would turn out for the best. Whither the newest phases of American thought were leading, was a question not generally grasped by intellectual leaders, whether within or without the Church. Consequently, here as elsewhere there were found those who thought that faithfulnss to older traditions must mean complete rejection of all that was new, methods as well as doctrines. In their mistaken zeal they set about ridiculing and condemning promiscuously everything that did not happen to have been known or taught in the thirteenth century, little realizing that their prejudiced unfairness in so far impaired their own chances of obtaining a fair hearing. "Let it be understood from the outset that we deny the title of Philosopher to the founders of

schools of error . . . The man who as a general rule blunders in the art he professes to follow, is not called a tradesman, but a botcher; why then call meaningless scribblers philosophers? They are literary fungi." [15] And who are these? "Philosophic quacks such as Hegel, Kant, Darwin and *id genus omne*." [16] "Spinoza, who gave such a proof of mental aberration that a schoolboy who would be guilty of similar contradictions, would surely be doomed to lose his first holiday and obliged to write 500 times: 'idem non potest simul esse et non esse.'" [17] "The disciples of the transcendental German school who, lulled into a semi-somniferous state by lager beer and strong cigars, talk misty things which they call transcendental." [18]

Dismissing problems with a sneer saves one the mental effort required to understand them. Yet, beyond the display of a certain homely humor, little is to be gained by such methods. And that this perfervid zeal is not in accordance with the best scholastic traditions, St. Thomas himself bears witness. In dealing with his pantheistic contemporaries,[19] of whom there were not a few, he would expose their doctrines fully, then criticize and refute them in an impartial spirit, opposing argument to argument and reason to reason; but he never allowed himself to ridicule or abuse his adversaries. If the breach between science and religion is to be healed, the first requisite would seem to be a calm dispassionate understanding of the claims and arguments put forward on either side.

Catholics above all others can afford to face the question in this spirit, for they realize that this opposition, which is made so much of, is more on the surface than at the heart of things. Science and philosophy are independent of theology; they have their own principles and methods of research and demonstration, and in these matters the argument from au-

[15] Cornelius O'Brien, Archbishop of Halifax, (1843-1906): *Philosophy of the Bible Vindicated*, 1873, pp. 56-57.

[16] Ibid., p. 84.

[17] Ibid., p. 42.

[18] Ibid., p. 19. Quoted in *The Revival of Scholastic Philosophy in the 19th Century*, by J. L. Perier, The Columbia University Press, New York, 1909, pp. 246-247.

[19] S. Theol., I, Q. 3, art. 8; Contra Gentes, I, 17, et passim.

thority is the weakest of all: "Locus ab auctoritate quae fundatur super ratione humana est infirmissimus".[20] If they are "negatively" dependent on theology, so is every branch of human knowledge dependent on every other, inasmuch as scientifically demonstrated truths cannot contradict one another and be yet equally true.

"True, in certain circles there is current a preconceived idea that a Catholic scientist is but a soldier in the service of his faith; that science in his hands is but a weapon with which to defend his creed. To many it seems that the Catholic scientist is ever in danger of being excommunicated; that he is shackled by dogmas he would fain disown; that in order to remain faithful to his religion, he must renounce all disinterested culture of science. The best answer we can make to this baseless prejudice is to cultivate science for itself, without directly seeking any apologetical interest in it. The profession of Christianity need not be an impediment to generous initiatives or to the legitimate independence of the scientist. Error may sometimes be the precursor of truth, and is often found in its company. And in order to wrest some small parcel of truth from the unknown, the human mind is often obliged to tramp long and arduous byways, where at first sight it might seem we are going astray."[21]

And Cardinal Newman, with a singular clearness of vision, answers the objection thus: "In spite of the testimony of history the other way, Protestants think that the Church has no other method of putting down error than the arm of force or the prohibition of inquiry. Yet science need not be determined to be edifying, or to be ever answering heretics and unbelievers. But therefore it is a matter of primary importance in the cultivation of those sciences in which truth is discoverable by the human intellect, that the investigator should be free, independent, unshackled in his movements; that he should be allowed and enabled, without impediment, to fix his mind intently, nay, exclusively, on his special object, without the risk of being distracted every other minute in the process and progress of his inquiry by charges of temerariousness,

[20] S. Theol., Q. 1, art. 8, ad 2.

[21] Cardinal Mercier, *Rapport sur les études supérieures de philosophie*, Louvain, 1891, p. 9.

or by warnings against extravagance or scandal. The passenger should not have embarked at all if he did not reckon on the chances of a rough sea, of currents, of wind and tide, of rocks and shoals; and we should act more wisely in discountenancing altogether the exercise of reason than in being alarmed and impatient under the suspense, delay and anxiety which, from the nature of the case, may be found to attach to it. Let us eschew secular history, and science, and philosophy for good and all, if we are not allowed to be sure that the altercations and perplexities of human opinion cannot really or eventually injure its authority. That is no intellectual triumph of any truth of religion which has not been preceded by a full statement of what can be said against it." [22]

It was this fearless spirit that characterized the writings of Orestes A. Brownson (1803-1876) after his conversion to the Church in 1844. He was accused in various quarters, denounced to the ecclesiastical authorities; but when the case was carried to Rome, Cardinal Franzelin refused to condemn him in any way.[23] Brownson however was not a defender or expounder of scholastic philosophy, the revival of which was then in an inchoate state. He was largely guided in his speculations by the eclectic philosophy of Cousin and the Ontologism of Gioberti, as were other leading Catholics of his day, some of whom, in European centres of learning, the Church was forced to condemn outright. But as a free lance he wielded a strong influence in defence of the Church of his choice, and his brilliant, many-sided mind was a constant stimulant to Catholic thought and more vigorous intellectual life.

In how far scholastic philosophy proper was taught in Catholic establishments of higher learning in this country seems not easy to determine. "We may say that, up to 1873 there was not, strictly speaking, even in the colleges, a Catholic Philosophy properly so-called, at least of the scholastic type, in the whole United States. The first institutions of higher learning established in this country, such as Georgetown University and Mt. St. Mary's, Emmitsburg, Md., made no pro-

[22] *The Idea of a University*, pp. 466-475.

[23] Van Becelaere, op. cit., p. 177.

vision for the organization of a regular course of philosophy. The Jesuits first of all made a definite start in this direction, when in 1873 they organized a course of scholastic philosophy in English at the University of St. Louis." [24]

Some years before this, however, Louis Jouin, S.J., (1818-1899) professor in St. John's College, now Fordham University, had published the first works written in defense of scholastic principles in this country: *Elementa Philosophiae Moralis*, (1865); *Compendium Logicae et Metaphysicae* (1869). He also wrote a shorter manual in English: *Logic and Metaphysics.* That these first treatises became popular to the extent that numerous editions were called for showed both the great need and the intrinsic value of them.

But with the publications of Father Hill, S.J., (1822-1907) of St. Louis University, that institution came boldly to the front as an exponent of scholastic philosophy in the vernacular, and it has kept in the vanguard ever since. He realized no doubt that if scholastic philosophy was to exercise any influence whatever among modern thinkers, it must first of all speak to them the language of the day—a fact that some well-meaning, ardent, but short-sighted defenders of the Neo-Scholasticism have for a long time sadly overlooked [25]—just as it spoke the Latin language when everybody understood the same. But since this has been superseded by various modern languages, there is no good reason why Neo-Scholastic philosophy should not follow suit, especially in works destined for the general reader and the average student. The ecclesiastical student is no longer the only one to whom philosophy should appeal or to whom it should be made accessible. Now more than ever philosophy is not merely the foundation of theology, but it fashions and frames conceptions of life that react on the individual and on society. "In truth, the decisive battles of Theology are fought beyond its frontiers. It is not over purely religious controversies that the cause of

[24] Van Becelaere, op. cit., p. 176.

[25] It is gratifying to note in this regard the following rule in the recent letter addressed by the Consistorial Congregation to the Bishops of Italy concerning the organization of the courses of study in their seminaries: "13. Cureranno gli Ordinari che l'insegnamento della teologia sì dommatica che morale e, per quanto sarà possibile, anche quello della filosofia, almeno in generale, sia impartito in latino." This slight deviation from the former iron-bound practice cannot but produce good results.

Religion is lost or won. The judgments we shall form upon its special problems are commonly settled for us by our general mode of looking at the universe; and this again, in so far as it is determined by arguments at all, is determined by arguments of so wide a scope that they can seldom be claimed as more nearly concerned with Theology than with the philosophy of Science or Ethics." [26] A solid grounding therefore of the layman who pursues higher studies in the fundamental principles of a world-view both sane and scientific, a return to those " dark ages " when philosophy was part and parcel of a general education, is not only advantageous but is fast becoming a pressing necessity.

Father W. Hill published his *Elements of Philosophy* in 1873, and his *Ethics or Moral Philosophy* in 1878. And it is worthy of note that the works of both these St. Louis writers antedate the publication of the Encyclical *Aeterni Patris.* Father Poland, S.J., also of St. Louis University, published, in 1896, *Truth of Thought,* an excellent text-book on criteriology. To Father Coppens we owe *A Brief Text-Book of Logic and Mental Philosophy* (1892), *A Brief Text-Book of Moral Philosophy* (1896), *Moral Principles and Medical Practice* (1897). Father John J. Ming, S.J., gave us a thorough disquisition upon the subject in *The Data of Modern Ethics Examined* (3rd ed. 1894). The criteriological problem, so insistently recurring since Kant's time, was re-examined in detail by Father Al. Rother, S.J., in *Certitude. A Study in Philosophy* (1910), and the fundamental problem of metaphysics restated in modern language in his small treatise on *Being* (1912). Father Hubert Gruender, S.J., wrote: *Free Will the Greatest of the Seven World Riddles* (1911), *De Qualitatibus Sensibilibus* (1911), *Psychology Without a Soul* (1911), the latter a thorough inquiry into the theories of modern psychologists. Both writers are of St. Louis University.

Whilst these books in the vernacular gave plain evidence of a deepening interest in philosophical problems, other au-

[26] A. Balfour, *The Foundations of Belief,* Longmans, Green & Co., 1896, pp. 2-3. It need scarcely be remarked at this late day that " Modernism " is but the concrete embodiment of this assertion. Wipe out the idealism of Kant and the evolutionism of Spencer, and " Modernism " crumbles of itself for lack of support.

thors continued to write in Latin their works destined for ecclesiastical students. Thus Father Biagio A. Schiffini, S.J., while professor at the Woodstock (Md.) house of studies of the Society, published his *Logicae Generalis Institutiones* (1873). Father Nicholas Russo (1845-1902), professor at Georgetown University, published his *Summa Philosophica* in 1885 and his *De Philosophia Morali* in 1890.

In other quarters also we find encouraging signs of a healthy growth along the speculative lines of the Neo-Scholastic program. The *Essays Philosophical* of Brother Azarias (1847-1893) give evidence of a bright mind with a clear grasp of principles and fully alive to the needs of the hour. Brother Chrysostom (1863) wrote an *Elementary Course of Christian Philosophy*, which was used as a text-book at McGill University, Montreal, and also *Elementa Philosophiae Scholasticae* (1897). The Rev. Gennaro Luigi Vicenzo de Concilio, for some time professor at Seton Hall, South Orange, N.J., wrote: *Catholicity and Pantheism* (1874) and *Elements of Intellectual Philosophy* (1878). The Rev. John Gmeiner, professor at St. Francis Seminary, Milwaukee, and at St. Thomas College, St. Paul, wrote *Medieval and Modern Cosmology* (1891). Among the more recent works are those of Father J. T. Driscoll: *A Treatise on the Human Soul* (1898) and *God* (1890); and those of Prof. Turner: *History of Philosophy* (1903), *Logic* (1911).

If from this mere catalog of authors and their works it appears that[27] the exponents of Neo-Scholasticism are not as numerous, nor perhaps as aggressive, as in other countries, the reason is easily found in the fact that until quite recently the lack of institutions of higher learning under Catholic auspices did not create a need for such works, neither was there provided a means for training those who would devote themselves to such undertakings. As those institutions came to spring up and multiply, interest in neo-scholastic philosophy grew apace and works of real worth came quickly from the press.

[27] A great number of able magazine articles which it is impossible to take into account in this necessarily limited study—a complete list of them can be found in J. L. Perier, *Revival of Scholastic Philosophy*—have nevertheless contributed their large share to the diffusion and understanding of neo-scholastic theories.

Some captious critic may object that these works contain nothing strikingly new or original in their statements of doctrine. But as " originality " only too often stands for weirdly disjointed and intensely subjective views, the lack of this dubious quality is at least an earnest of sane solid objectiveness, deeply rooted in that *perennis philosophia* which has stood the test of ages. American Catholic scholars have taken a decided stand in the ranks of neo-scholastic thinkers, and are buoyed up by bright hopes with regard to the future of their doctrines, as they have witnessed the aloofness and blind opposition of other schools of thought make place for a sympathetic examination of their position and their tenets. If our Catholic institutions of higher learning can create and foster that inquisitive attitude of mind and broad interest in matters philosophical which our secular universities have cultivated to such a great extent, they will have rendered the greatest possible service to the cause of truth.

While hitherto efforts have been largely confined to the writing of text-books, these, however necessary and serviceable they may be, are already so numerous that new ones can but repeat what others have already expounded. Attention of Neo-Scholastics will henceforth be diverted more and more to specialized investigation. In the domain of history, of biology, of physics, and their cognate branches fruitful results will reward the patient toiler. The speculative genius of our people, often checked but never crushed by the heavy pressure of material needs to be provided for, stands on the threshold of a new era of fertile progress and free expansion. The large tolerance of adverse opinions exhibited on all sides by men of widely divergent tendencies, leaves open every avenue for a fearless exposition and defence of our own position. Where it formerly would have met with abusive rejection, without receiving even the test of a superficial examination, it can now count on unbiased study and scientific criticism. The Catholic world-view has thus far played a small part in the intellectual development of the country. The extent to which its influence shall be felt in the future, and shall go to mould and shape the life and ideals of our people, depends upon its protagonists. Professor Royce no doubt voices the attitude of mind of many members of his

profession when he writes: "I speak as one who takes a decided interest in that effort to arrive at a mutual understanding between thinkers of different schools. In times not far distant it was not customary for our own representative students of philosophy in America to pay much attention to scholastic philosophy. But it was also certainly not very customary in those same times for a scholastic theologian to take much interest in our development." [28]

As a decided change has come in this regard, is it too much to hope that we may still find a common meeting-ground in the field of religion, when, having run the gamut of inconsistency, representative thinkers shall come to see that this branch of human knowledge has its own methods and principles of investigation as well as any other science, must be treated accordingly, and not forcibly tied down to alien methods? Strange as this query may seem at a time when man-made "Religion of Humanity" stands in placid but determined opposition to the revealed religion of Christ, the hopeful fact on which it is based is thus stated by the above philosopher: "The most natural characterization of American thought, as it has developed in various schools, in various grades of culture, and in various stages of our history, would be: Religious Idealism, tempered by a strongly individualistic tendency, and in recent times greatly modified by the influence of foreign study and by the general tendencies present in the recent thought of the world." [29]

Yet, this hope of a deeper insight, as the harbinger of a more thorough understanding among thinking men, should not make us forget that Thomistic philosophy, as a well-balanced system of thought, also offers a consistent explanation of the visible cosmos and all the facts of its wonderful composition brought to light by minute, unwearying modern research. The words of Huxley are as true now as when they were penned some years ago: "The scholastic philosophy is a wonderful monument of the patience and ingenuity with which the human mind toiled to build up a logically consistent theory of the universe out of such materials. And that philosophy is by no means dead and buried, as many vainly sup-

[28] Van Becelaere, op. cit., p. ix.
[29] Op. cit., p. xv.

pose. On the contrary, numbers of men of no mean learning and accomplishment and sometimes great power and subtlety of thought hold by it as the best theory of things which has as yet been stated. And what is still more remarkable, men who speak the language of modern philosophy, nevertheless think the thoughts of the schoolmen." [80]

The integration of human knowledge demands a constant application to the minutiæ of the visible universe. Bit by bit hitherto unknown forces and phenomena are laid bare; each discovery goes to make up the sum-total of our knowledge, while serving as the touchstone of already accepted theories. Hence the paramount importance for the Neo-Thomistic scholar to be in the vanguard of specialized scientific work, which is the indispensable foundation of a solid, complete, and permanent philosophical superstructure.

And this is sufficient answer to those who put forth the specious plea: Of what use is all this minute research work? Has not our *philosophia perennis* withstood the shock of all other systems? The decline it underwent from the sixteenth to the nineteenth century was largely due to this retrograde spirit, blindly refusing to seize upon what was of real value in the new discoveries. A body of doctrines is a living unit, that cannot, under pain of atrophy, afford to remain out of touch with its surroundings; it must draw thence its principles of sustenance, equally with any other living organism. Man as a material being is ever facing new conditions, and as a spiritual being he is ever facing new problems. And this is true, not only in the study of the material universe and the individual man, but it is true also in the study of that complex aggregation of men called society.

Economic and social problems are pressing upon us with increasing rapidity; new moral and juridical relations are brought about by the ceaseless readjustments of social units. The history of thought shows what havoc has been wrought by Utopian theories spread broadcast and championed under the guise of scientifically sound systems. What a broad field for constructive work, and how crying a need for the diffusion of rationally solid and time-tested principles!

[80] T. F. Huxley, *Science and Culture and Other Essays*, D. Appleton & Co., 1882, p. 49.

The "bankruptcy of science" as cure-all for social ills and violent outbursts of popular discontent has been heralded before this. Only a few dreamers, ensconced with snug complacency within their pet theories of a bygone generation still assure us that "the new humanism, with the new scientific view of the universe, chilling though it be, must come in. We shall write less poetry, but we ought to live saner lives. We shall tremble and worship less but we shall be more at home in the universe. War must go; the zymotic diseases must go; hide-bound creeds must go and a wider charity and sympathy come in . . . Science puts the same tools in all hands, the same views in all minds; we are no longer divided by false aims or by religions founded upon half-views or false views . . . Distrust gives place to confidence; jealousies give place to fellowship . . . Science has cured us of many delusions, and it has made us the poorer by dispelling certain illusions; but it has surely made the earth a much more habitable place than it was in the prescientific ages." [31]

This senile view jars too obviously with the facts of everyday life to found a well-grounded hope for the solution of our social problems. The light must come from other quarters. And if we be convinced that our theories can grapple with the manifold, singularly intricate questions of the day—religious, scientific, social—it seems but just that we apply ourselves assiduously and courageously to the task, that we do it without fatal delay.

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THE CONTROL OF CHILDREN'S FIRST COMMUNIONS.

THE Papal Decree *Quam Singulari* of 8 August, 1910, "On the age for admission to First Communion" has thrown a clear light upon the position of priests with regard to the First Communion of children.

BEFORE THE DECREE.

Previously, First Communion, that important step in the religious life of a child, seems to have been very commonly

[31] John Burroughs, *Atlantic Monthly*, Sept., 1912, p. 331.

regarded as falling of right under the exclusive control of those charged with the parochial care of souls. This impression, at variance with the Roman Catechism, was no doubt confirmed in great measure by the prevalence of arbitrary standards as to the age when children ought first to approach the Holy Table. Children of various ages—say, from nine to fourteen—were apt to be held back and saved up for imposing First Communion celebrations, regardless of the fact, now placed beyond cavil by the Decree, that most, if not all, of them had long been fit, and therefore obliged, to receive the Bread of Life. And since the external arrangements for these parish functions rightly fall to those responsible for the parish church, the internal details of the children's preparation and admission to Communion also came to be attributed to the same hands. Thus, to an external control of fact, there was added insensibly an internal one, which many mistook for an *exclusive right* of general control.

Few parents would have dreamed of admitting their offspring to Communion without first seeking the consent of the parochial clergy, or even have contemplated a preparation apart from their supervision, or active coöperation. Not that this was universally the case. A good many children, chiefly of more prosperous families, were prepared by priest-friends of their parents, and admitted privately to First Communion without the intervention of the parish clergy. And this method now stands fully justified by the Papal Decree, for rich and poor alike.

After the Decree.

The bearing of the papal rules upon the position of priests in respect of First Communion may be summed up as follows:

1. The *parish priest*, as such, has no monopoly in the First Communions of children belonging to his parish. Hence he has no *exclusive* right to admit them to, or to prepare them for, that sacred act. This is evident from Rule 4 of the Decree. It distinguishes between those upon whom the child's fulfilment of his obligation "in a special manner" depends—namely, "parents, the confessor, teachers, and parish priest"—and those to whom it belongs to admit a child to First Communion—namely, "the father (or him who holds his

place) and the confessor". The parish priest appears among the first set of persons, because it belongs to him to see that his parishioners do not neglect the laws of the Church. But he is named last, because his intervention is only needed in default of the other persons mentioned as being "in charge" of the child. On the other hand, the proper persons for preparing and admitting the child are declared to be its parents (or their representatives) and its confessor.

Père Jules Besson,[1] in his "L'Age de la Première Communion", points out that the reception of Communion appertains to the inner court of conscience. Consequently it does not belong to the province of the parish priest as such, but only if he be also the child's confessor. Nor would he, of course, force himself upon the child in this capacity, since each one is free to make confession to any approved priest.[2] At the same time the said writer naturally recognizes that, in practice, parochial clergy will have most to do with First Communion. Bearing, as they do, the main burden of pastoral care in the Church, they are often the only priests in spiritual contact with the people. Such is especially the case in smaller Catholic centres, where there are no other priests having access to the faithful. In these circumstances the parish priest will possess an accidental monopoly *in fact*, but not *of right*. Thus the rector of a mission would exceed his powers in objecting to a child's being admitted to First Communion without reference to him—whether by his curate, or by another priest, secular or regular, who may have been applied to by the child's parents.

2. The *instructor* for First Communion, even though a lay person, does not need the parish priest's sanction for his, or her task. Since the duty of instructing the children lies primarily upon their parents, the latter are free either to fulfil the task themselves, or to commit it to a suitable person of their choice. Thus it is open to them to engage the services of nuns, or other catechists. But the parish priest will have to attend to the matter when parents are negligent.

[1] Editor of the *Nouvelle Revue Théologique*.

[2] Ibid., p. 37. Parents, educators, or others, by using pressure upon the young as to choice of confessors, would not merely be acting most imprudently, but would violate the Catholic freedom of children.

Supposing due regard to be paid to the rulings of the Decree, the children candidates for First Communion will nowadays be very young; and in the case of very small children, individual talks are more satisfactory for purposes of instruction than formal class teaching. Priests will clearly be unable to meet the demand, and therefore non-priest teachers will have to be multiplied. Perhaps it was this consideration that moved the Holy See to approve and enrich with indulgences the Pious Union for First Communion. The members of this recently founded association, which is open to the laity, help according to their opportunities to prepare children early for First Communion in accordance with the Decree.[3]

3. The *giving* of First Communion to children is not an exclusive right of the parish priest. First communicants, like the rest of the faithful, are at liberty to receive the Eucharist from any priest, and in any church or chapel legitimately available for Holy Mass. The reception of the Easter Communion, however, forms an exception to this rule of freedom as to place; that is, in regions where the ordinary law of receiving the Paschal Communion in the parish church is in full force.

The faculty to distribute Holy Communion is, by present custom, understood as included in the faculty to say Mass, either in churches, or in semi-public chapels (such as those of religious communities). Further, although theological opinion is divided on the point, it seems practically lawful for a priest, legitimately celebrating in a private oratory erected by Apostolic indult, also to distribute Communion without obtaining any special leave for this,[4] unless it has been expressly forbidden by the bishop.

4. Though obviously desirable, it is not essential that parents and confessor should act together in admitting a child to First Communion. For, while in Rule 4 the words of the Decree are "the father . . . *and* the confessor," Rule 5 speaks alternatively of "parents *or* confessor" as approving the child's admission. So it would seem that either side has a

[3] For enrollment in this Union apply to 160 Via del Pozzetto, Roma, Italy, or to 205 Chaussée de Wavre, Brussels, or to any house of the Fathers of the Blessed Sacrament.

[4] Genicot, Vol. II, *De Euchar.*, cap. 2, No. III (1898): Gennari, *Consulta Liturgica*, 45.

complete right to admit. And this point might, in certain cases, prove important for the child's spiritual interest.

5. Strictly speaking, as the canonist Vermeersch [5] notes, "it is sufficient, in order that a child may duly present himself for Communion, that any discreet person knowing him to be properly disposed, should tell him of his right and duty to receive It." The reason is that the Decree "On Daily Communion" allows all the faithful to approach the Holy Table, if in the state of grace and possessed of a right intention; and though they are recommended (in Rule 5) to seek the confessor's *counsel*, they do not need his *permission*.[6]

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RELIGIOUS SCULPTURE IN RELATION TO ARCHITECTURE.

ALL sculpture may be divided roughly into two categories: the first, that which forms an integral part of its architectural setting, bone of its bone, and flesh of its flesh; the second, that which bears no relation whatsoever to its surroundings, indeed is, from its very nature, quite independent of them. In far too much modern work the sculptor seems to possess no very clear idea of this difference, and we see on every side figures of heroic size occupying monumentally designed pedestals or niches, whose general character would make them more suitable, if sufficiently reduced and refined, for the crowning of some trifle of an inkstand or epergne. The wonderful series of figures in the Porches at Chartres [1] are so completely part and parcel of their architectural setting that one cannot conceive the portals at all without them; Cellini's Perseus, magnificent as it is, is perhaps as good an example as can be cited of the second, and lower, sort.

All sculpture of the first category must be subordinate to the architecture of which it forms an integral part. This principle has always been accepted whenever in the past art has burgeoned. The greater the period, the greater this re-

[5] *Periodica*, 1 September, 1910, p. 176.

[6] *L'Action Eucharistique*, October, 1912, p. 93.

[1] See illustration.

cognition; so that in Egypt, in Greece, and in fourteenth-century France, religious sculpture became almost structural.

It is not my purpose here to deal with sculpture upon its technical side. To discuss such matters is not within my province or my ability. Nor shall I do more than touch upon carving as such in its relation to figures, these being what is usually connoted by the word sculpture.

The main difference between religious and secular art is one of subject-matter chiefly, which in the former is, or should be, of high seriousness, though not necessarily sombre. One has but to call to mind the naive, sometimes almost rollicking, little figures so commonly employed during the Middle Ages, to recognize that seriousness of intent on the artist's part need not necessarily mean that the result of his labor must pull a long face.

In the very best sense of the word all religious art should be conventional. Certain traditions must govern the artist; certain mental attributes there are that should rightly be represented, certain dicta of the Church that it would be the height of unwisdom to disregard. The sculptor must pursue a path midway between dry and utterly meaningless convention and wildly individualistic license. It is not an easy path and not always a clearly-defined one. The dangers that beset the artist are as great on one hand as on the other; but if the *via media* be adhered to it will be found, I fancy, broad enough to allow him all the latitude he can possibly demand for his artistic conscience, while satisfying at the same time the just needs of the Church.

Christian Sculpture in the Past.

Art is almost as ancient as Faith itself and its noblest manifestations have ever been those produced for the honor and glory of Religion. And what was true of the pagan world was, and still should be, infinitely truer of our own faith. With the advent of Christianity a wholly new spirit became manifest. It is *customary* to say that, when the Church was born, art was at a very low ebb indeed, and this would be the truth if, with so many students and critics, we hold classic art to be the highest art, but not at all true if we accept the Christian principle that it is only the unattainable that is worth

struggling for, that the best we can do, or be, here on earth is as nothing, save for the fact that we, unlike the heathen, rely not only upon infinite justice but also upon infinite mercy and pity. This is the great quality of the Christian faith, the one that more than aught else marks it off and sets it above all other beliefs.

This hopeful quality of faith began to manifest itself in art almost immediately, so that in even the poor rude beginnings, "primordia" as Venturi calls them, we may catch unmistakable glimpses of a something hitherto unknown, because unknowable; and side by side with the expression of the deepest sadness we find, in some crude carving of the catacombs it may be, the calmly radiant face of the Good Shepherd. This quality of hope it is that makes Christian religious art so great, and all other art by comparison so ignoble.[2]

Of course, during the earlier years of the Church's existence much of its art was, of necessity, no more than dully ignorant imitation of the past, and so, quite naturally, certain parallels like that between the Orpheus legend and our Lord's descent into Limbo were eagerly seized upon and attributes used for the former taken bodily for the latter.

With the coming of the barbarians, and the rise of Byzantium and the Christian East, came new elements of vigor and sincerity. The new leaven is strikingly apparent in the carved ivories and sarcophagi of the period. It swept over the then civilized world, sweetening and exalting much that to the uninitiated looks like purely pagan work. From the fourth century onward this spirit, the very soul of Christian art, laid its gentle touch upon all work of a religious character. Nothing was too mean, nothing too mighty to escape benefiting from its influence. From the first it was the expression of hope rather than despair, and the power and beneficence of our Lord are shown forth rather than His sufferings.[3]

But with the dispute about images that occurred about the middle of the eighth century, a chill wind seems to have blown over the field of all Byzantine art. It is known that the rules then promulgated by the Eastern Church resulted in almost destroying an impetus that contained the germ of becoming

[2] See illustration: Figure of Christ, from Stroganoff Collection.

[3] See illustration: Evangelarium cover, from National Library, Paris.

perhaps the greatest decorative art in the world's history. And these rules were unfortunately far-reaching; all the art of the Greek and Russian Churches is still suffering from the blight laid upon it long ago in Byzantium, and every pitiful little icon wrought to-day in Russia must conform to the strictest and most heart-breaking canons as to attitude, attributes, and coloring.

In Italy both sculpture and painting fared better. There was little disposition and less need to calmly bear the fardel of rules laid down by such ecclesiastical formalism. Art may be scotched, not killed. Even in Russia the curious traveler may find old icons and crosses of cast metal of much beauty, in spite of the regulations governing their design.

The Barbarian Influence.

The revolt against convention of which Giotto is the recognized champion, was in reality brewing long before his coming. All through the years when the barbarians (already partly christianized, it should be remembered) were pouring into Italy, a tradition of art that was not wholly conventional was maintained and to this the Goth undoubtedly contributed. It is interesting to ponder on what has been the influence of strongly-intrenched Christianity upon the barbarian artist. It was certainly great. But I like to think that there was, as well, a strong counter-influence emanating from the barbarian himself. We know he had a considerable measure of inherent artistic ability; his now corroded and time-worn fibulæ and sword hilts and belts prove this; and I do not believe that without his aid Western art would or could ever have become what it did, or that we should ever have had that marvellous impetus that later gave the world its most priceless jewels, the medieval cathedrals. I think the connexion, though subtle, is clear between the Viking spirit of the North, the sea winds that whistle through the sagas, the romance of enchanted forests on the one hand, and on the other the soaring aspiration and mystery of the Gothic style, the baffled but unconquerable spirit that conceived the system of medieval architecture; a spirit that contented itself with no mean, constructive, little expedient, like the placing of a flat piece of stone across two upright ones, as did the Egyptians and

Greeks, but strove to build up slowly and laboriously; though at the same time joyously, stone by stone, something that should express what no temple ever yet had expressed, what in fact no building built by hands could express, and that, knowing itself striving to attain the unattainable, foredoomed to failure, it still struggled on. This spirit, I like to believe, may well be called Gothic; and I hope we may, here and now, for ourselves still claim something of it, no matter how altered and distorted.

We have enough of barbarian art to study. The museums are full of examples; the books, of pictures. The meeting and merging of the two influences, classic tradition and Northern vigor, is apparent in the rude and almost childish figure sculpture produced at this time. Such works as that from the main portal of Cremona Cathedral,[4] or the Blessed Virgin from Alatri[5] shadow forth the marvellous time that was to come; the age that produced Donatello's Saint George and Our Lady of Paris, that supreme example of medieval sculpture.

During the great age of Christian art, from 1250 to 1450 that is, when all the arts flowered together, sculpture changed wholly in character. At first closely following the often admirably conceived and cut figures of the Romanesque period, in a few short years we find, in the still somewhat stiff but at the same time wonderfully life-like series of personages that adorn the western portals of Chartres Cathedral, a something that no Romanesque carver had ever attempted, much less achieved; majestic stone men and women that seem to have been conferring together in whispers about momentously secret matters until your appearance around the street corner necessitated sudden silence—and yet so motionless, so part and parcel of the great church they protect, as to make its very existence unconceivable without them.

Great medieval sculpture was by no means confined to the north of France, though there it came to its noblest fulfilment. Each land, often each little bit of countryside, gave expression to its own thoughts and moods. The Gothic flame never burned very brightly south of the Apennines; the old classic tradition was too strong. Yet we find in the work of Niccola

[4] See illustration.

[5] See illustration.

Pisano and Arnolfo di Gambio a quality till then unknown; not classical, nor Byzantine, nor yet Romanesque.[6] We may be sure Di Gambia felt certain within himself that he had made no mere copy of some ancient and outworn thing when he cut upon his finished figure the proudly simple "Hoc fecit Arnulphus." Later, in Donatello's religious sculpture we discern the beginning of that untrammeled individualism that in lesser men may lead to utter wreck. Donatello it was who first broke with religious convention both good and bad, and though beneath his hand marble and bronze never failed to possess dignity, fitness, and beauty, it is, I fear, to his initiative that may be ascribed the horrors of much sculptural "Modernism".[7]

In Germany, Gothic, though slow to gain the upper hand, finally displaced a powerful Romanesque tradition, and many wholly admirable sculptors lived and thrived. The Nürnberg Madonna,[8] though late, is one of the greatest figures of the Gothic style; and such names as Adam Kraft, Peter Visscher, and Veit Stoss give to the period's end a sunset brilliance.

We find no such display of sheer ability in England as on the Continent. Rather, after the solid English fashion equally manifest in all their works, at any rate until very recently, there seems no intention of making an effect, no desire to startle, but simply to make landscape, building, and all ornament fuse into one perfect whole. This wholly admirable aim, always carried out, produced sculpture, lacking, it may be, the highest qualities, but perfectly and logically fitted to its setting. Not one among the great galleries of placid figures at Norwich or Exeter can be pointed out as the best or the worst; all, if a trifle stolid, a trifle undistinguished, are equally good, equally appropriate, both in conception and execution.

The Best Christian Sculpture.

But if the whole of Europe responded to the "urge and tide-drift" of the medieval spirit, it was in France that it

[6] See illustration of Annunciation figure of Blessed Virgin from Pisa Museum.

[7] See illustration of Archangel Gabriel, Lyons Museum.

[8] See illustration of same.

reached its highest flood. It is certain that, as in architecture, so in sculpture, the world may claim but two supremely great styles and epochs, the Greek and the Gothic. The figures on St. Gilles [9] and St. Trophime,[10] as well as those of the western doorways of Chartres, were produced during the latter half of the twelfth century; those in the various portals of Paris, Amiens, and Rheims, the north and south porches of Chartres, during the first half of the thirteenth. Within these hundred years religious sculpture touched *a level it had never before attained and which it will never again equal*, unless under some new and undreamed-of social dispensation. *Without any qualifying adjective whatsoever all the very greatest masterpieces of sculpture since the ending of Hellenic civilization belong to these hundred short years.* Such statues, I mean, as Our Lady of Paris and Our Lady of Amiens and the august multitude that throng the niches of the western front of Rheims.[11]

Though the two following centuries produced nothing of equal value, and the fever of creative impetus seems to have somewhat cooled, yet religious sculpture remained of a very high order indeed. During the fourteenth century a tendency toward over-elaboration manifested itself, degenerating in the fifteenth into frank, though often wholly charming, artificiality. The great age had ended before 1350, but we need not quarrel with later work because of this. Until the Renaissance finally gave the coup-de-grâce to the Middle Ages, the level of sculpture remained very excellent indeed; less exalted in concept, less majestic in effect than that of the preceding period, it is true, but technically far more "knowing". To the very end there was no dearth of genuinely great masters, as witness the names of Michel Colomb, Antoine le Moiturier, Juan de la Huerta, and Claus Sluter whose series of mourning figures, "weepers" as they are called, from the tomb of Philip the Bold at Dijon, is known to all.[12] Then, too, there was great work by unknown men, like the Burial of Christ at Solesmes, or the charming sandstone "Edu-

[9] See illustration of St. Gilles.

[10] See illustration of St. Trophime.

[11] See illustration of Statue of Our Lady, Notre Dame, Paris.

[12] See two illustrations of these figures.

cation of the Virgin" now in the Metropolitan Museum of New York and credited merely to the "School of Touraine".

Even the coming of the Renaissance could not wholly destroy the Gothic tradition. It lingered on, especially in parts of Germany and England, for a full century or more and in certain out-of-the-way corners of the world until surprisingly recent times. I have in my possession a little wooden figure, of Dalmatian origin, of the Madonna holding the Holy Child, in very Gothic fashion, indeed. Though scarcely earlier than 1750, it is quite simple and no doubt quite blindly traditional, both in idea and execution, though none the less delightful.

The Renaissance, whatever its virtues, and that they were many cannot be denied, was an evil influence for the arts, for it marked for the first time in history a conscious turning to the past. At first this harking backward produced really great things. But for it we should never have possessed the *Divine Comedy* of Dante or the sculpture of Donatello. But it soon fell to relying upon the remote past for *all* the inspiration it felt it needed, and as the monuments of the classic periods were more studied, though not better understood, it became a positive fashion to cast all things in antique mould; so Racine is the logical consequence of Dante; Bernini, of Donatello. The still living arts and crafts of the Middle Ages fell into disrepute and shortly thereafter perished, while more or less successful imitation of the products of Greece and Rome took their place.

The Gothic Revival and Its Effects.

Religious sculpture thus went from bad to worse until the early years of the last century in England. The Gothic revival is, if you will, merely another self-conscious return to the past, but with this difference;—it had at least much ethnic justification and brought to the faith the clear knowledge that its artistic birthright had been sold for a mess of pottage.

With the Gothic revival in the middle of the last century came a revival of artistry in all the arts and crafts of the Church that curiously enough seems to have progressed, and is *still* progressing in quite reverse order to a similar movement

ARCHANGEL GABRIEL
Annunciation Figure in Wood. Lyons Museum.

THE NUERNBERG MADONNA

BLESSED VIRGIN
Annunciation Figure in Wood. Pisa Museum.

BLESSED VIRGIN
North Transept Door, Notre Dame, Paris.

DETAIL OF MAIN ENTRANCE
Church of St. Gilles, Gard, France.

GODFREY DE BOUILLON
Post Headquarters, West Point, N. Y.
(By Lee O. Lawrie)

St. Joseph

Blessed Virgin

Carved in oak, Geneva, New York

Blessed Virgin and the Boy Christ

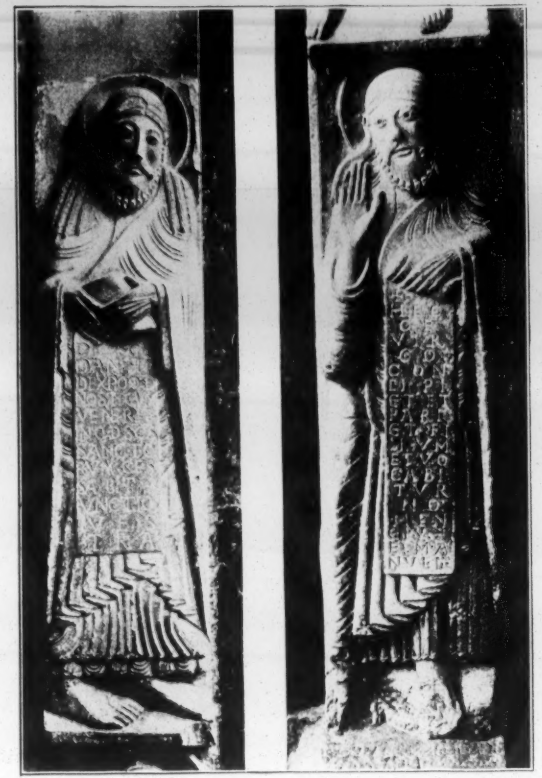
By Bertram McKennal

(See illustration of Madonna of Alatri, over page.)

Figure of Christ

Low relief in ivory.

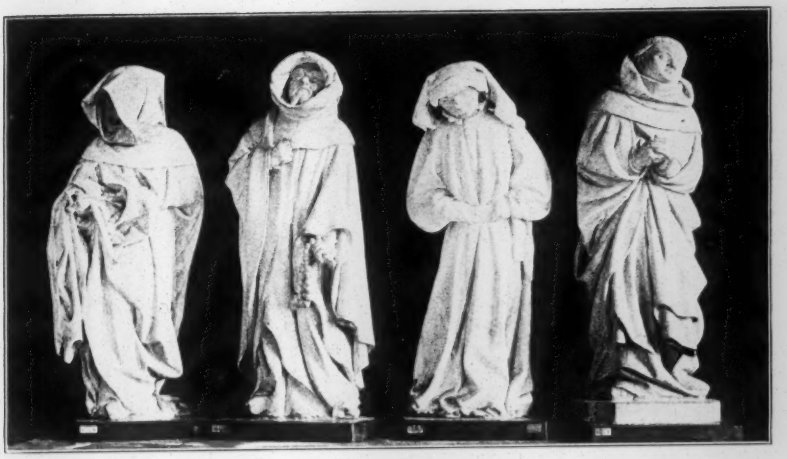
Stroganoff Collection.

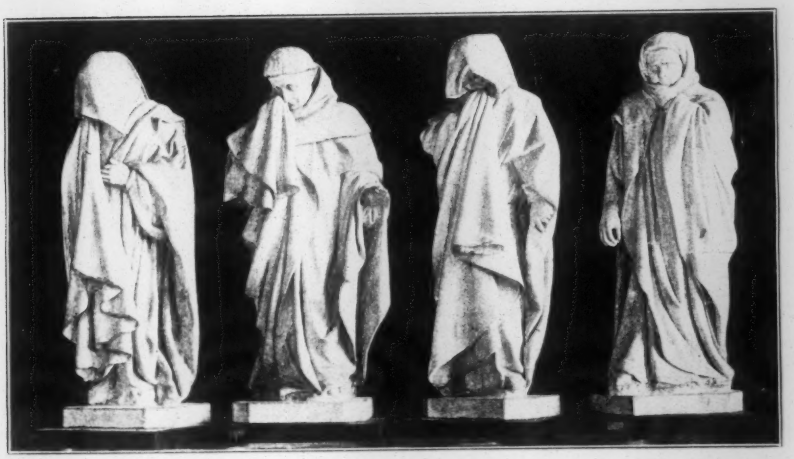


FIGURES FROM MAIN PORTAL
Cremona Cathedral

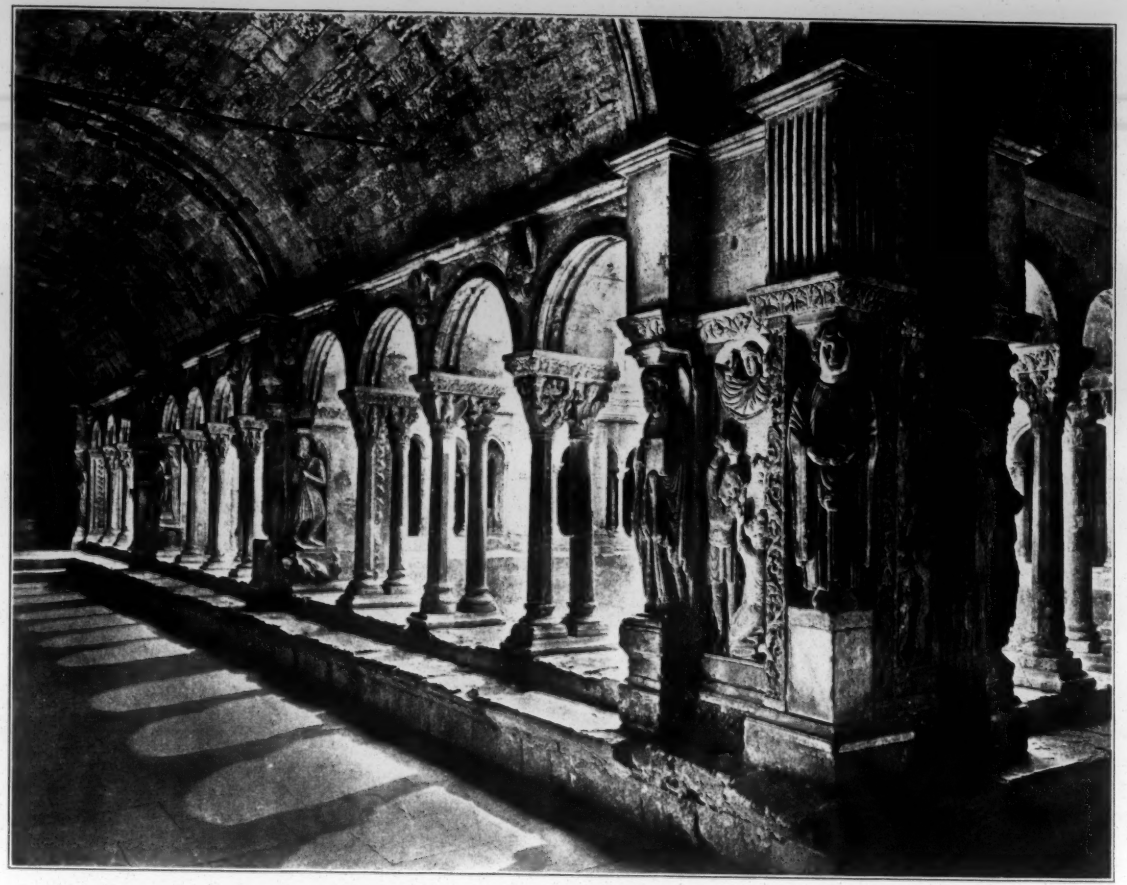
EVANGELARIUM COVER IN IVORY
National Library, Paris.

MADONNA AND CHILD
Alatri
(See illustration of Blessed Virgin and the Boy Christ by Bertram McKennal, over page.)

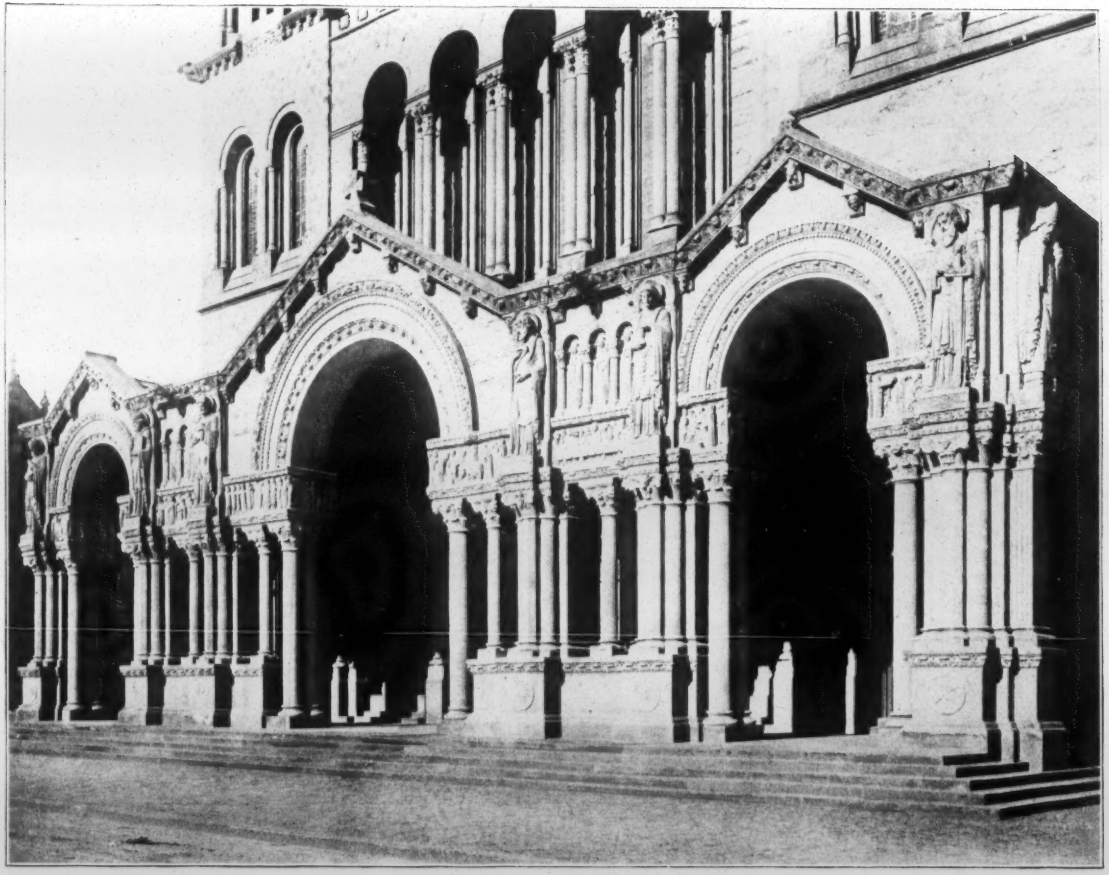




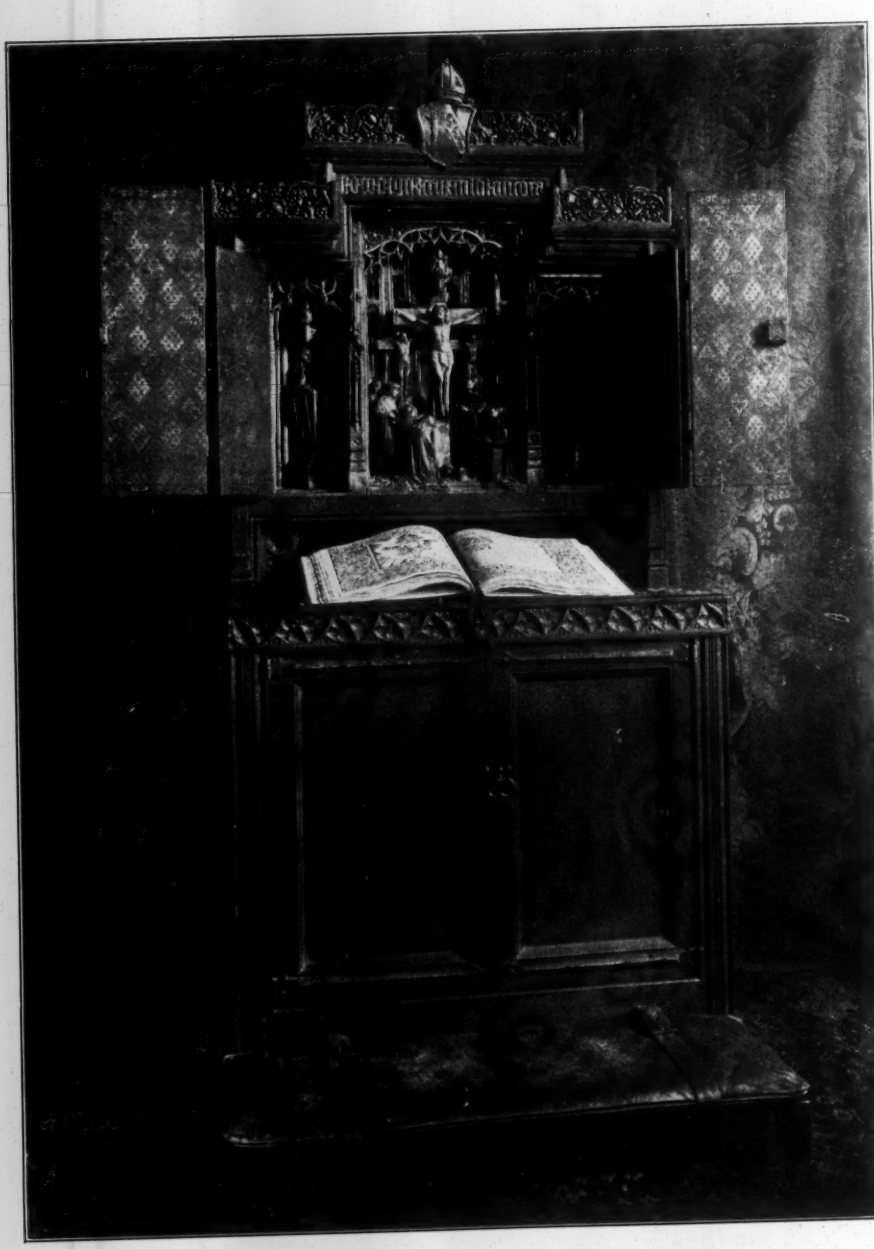
WEEPERS, DIJON
Tomb of Jean sans Peur (XV. Cent.)



Cloisters, St. Trophime. Arles (XI Cent.)



WEST PORCH, TRINITY CHURCH, BOSTON, MASS.
(Figures by Domingo Mora and Hugh Cairns)



Oak Prie-Dieu with Carved, Colored, and Gilt Triptych.

during the Renaissance. Then, men loved the past and at first worked with little comprehension, yet made lovely things. It was only when the character and function of each ancient factor was quite generally understood that the pathetic beauty of the "Early" Renaissance turned into the bombast and bathos of the late or "High" Renaissance.

The earliest of the Gothic revivalists strove and preached, sketched and measured, to the end that a sort of "High" Renaissance of *Medievalism* should at once set in. The later men (and those of the present are even wiser in their day and generation) *knew* that with the true spirit of Medievalism, which perished at the coming of the Renaissance, perished also the manifold forms that were the natural manifestations thereof. Often discouraged by the general apathy toward their work, often in the face of very active opposition to the introduction of any form that can be suspected of novelty, no matter how logical nor how desperately needed, and often in defiance of all their own earlier and mistaken training, these genuine artists, whose work is devoted to the service of the Church, have striven, until now the Church can command the services of a very considerable and very able body of men indeed, architects, sculptors, painters, glass-stainers, enamellers, smiths, and master craftsmen of all sorts. Not all of these artists are hard-and-fast Gothicists by any means; but they are producing, in response to the urgent needs of the Church, works of art infinitely nobler than any that have been produced since the closing years of the sixteenth century. Their work is still a trifle "precious", a trifle self-conscious perhaps; but enough good work has been done in recent years to convince us that the hope that one hears voiced so often, that a new age of Faith is at hand, may not, in art at any rate, be altogether vain.

As the Gothic revival, that led at last to a very real revival of all the arts of the Church, had its origin in England, it is to the English, I think, that we must look for the best in all such matters from architecture down to, say, embroidery. Modern Continental work is, with some honorable exceptions, either insanely radical or blindly traditional. But there are, living and working in England, a whole school of sculptors producing worthy work; several men of very great ability in-

deed, like Sir George Frampton and Bertram McKennal,[13] to name but two, and at least one very great genius in the person of Henry Wilson, who seems in the wonderful capacity and technical knowledge of each succeeding branch of artistic endeavor, to prove himself almost a reincarnation of the giants of olden times.[14]

Sculpture in Germany.

It is perhaps not altogether just to condemn sweepingly all work produced on the Continent. I do feel that England today leads in art as in many other matters; but the spirit that is at work does not confine its abilities to Great Britain. Modern Germany is producing excellent, if not divinely inspired, religious sculpture, in the same workmanlike fashion that she produces synthetic dies and efficient machinery.

There is a magazine published monthly in Munich called *Die Christliche Kunst* which presents, from time to time, work of the present generation of sculptors. From the pages of this magazine are reproduced here three things[15] that impress me as very worthy, though of course I have not been privileged to study the actual works themselves. The first is a crucifixion by George Grasseger evidently intended for exterior use. It is quite free from any trammeling influences of the past, intensely Teutonic, intensely modern with a great deal of inherent dignity and nobility, though the sculptor, it seems to me, has in his striving for the naive come dangerously near giving a grotesque quality to the one subject which perhaps above all others should be free from any such suggestion. The recumbent figure of Cardinal Hergenroether, by Balthasar Schmitt, is by no means so conventional as it appears at first sight, and like its somewhat Romanesque architectural surroundings is refreshingly free from dependence upon the past. It would be well indeed if we might make the memorials we set up to our dead prelates as good as this, or the one to Canon Tinling by Henry Wilson, also illustrated. The twelfth Station of the Cross by George Busch in St. Paul's Church, Munich, is so good that it makes one long to see the

[13] See illustration of figure by Bertram McKennal.

[14] See illustration of Tinling Monument.

[15] See the three illustrations by Grasseger, Schmitt, and Busch.

others. Less novel in treatment than either the crucifixion or the dead Cardinal, it follows respectfully, though not at all slavishly, the German tradition and conforms closely in character to its late Gothic frame. To judge from the reproduction, the wood carving has been treated polychromatically in the good old way; and one head, at least, seems quite frankly a portrait, thus following another common medieval custom.

With all that the Germans are doing in other artistic fields, the technical journals are full of items of great interest, if not always great good taste. It would be well worth while, could we see such works as Grasseger's, Schmitt's, and Busch's in their actual setting.

Sculpture in America.

One would expect, remembering the devotion to material things and the marvellous progress made therein in America, and especially in these United States of ours, to find our religious art lagging behind that of other lands. But, excepting England, this scarcely seems to be the case. We have no reason to be ashamed of our own artists, nor of what they are doing for the honor and glory of Mother Church. In the wood carving of J. Kirchmayer [16] we have much of the naive sincerity and vigor of Suabian work of the best period, and produced in the same honest fashion, cut directly in the wood. without a thought of anything like a clay model. His work is always thoughtful and always Gothic in sentiment, even when its form and general expression is of another style. Domingo Mora, a transplanted Catalan, but withal very much of an American, brought to his work much of those qualities that made Spanish Gothic sculpture glorious, though he always transformed, modernized, and made them his own. His handiwork [17] it is that makes the Portals of the Trinity Church in Boston almost as instinct with life and power as the great originals from which they are derived. To Lee Lawrie,[18] at his best, we may look, without fear of disappointment, for original and sincere work of all sorts and not unworthy of a place with the greatest of medieval monuments; for in every-

[16] See illustration of his Figures of Our Lady and St. Joseph.

[17] See illustration of West Portal of Trinity Church, Boston.

[18] See illustration of Godfrey de Bouillon.

thing he produces, from the slightest bit of detail in the way of boss or corbel to the mightiest and most commanding of figures, are always found the same high spirit of humility and breadth of culture.

And these are but three names amid a veritable host, all working worthily to the same end. In the beautiful portal of St. Bartholomew's Church [19] in New York, we find, not quite perfectly harmonized, it is true, the product of several hands and brains. I cannot help feeling that here the less well-known men have succeeded perhaps more admirably than those whose names are more familiar. But the whole is so satisfactory an entity as to give the beholder something of the sensation he feels standing before some historic exemplar abroad, and makes one rejoice that such things can be produced in our time and country.

Everywhere, in even the most unlikely eddies and backwaters of American civilization, the arts of the Church seem to be coming into their own, and assuredly the Faith thereby into greater honor. It cannot be predicated that another great age of art is upon us; but there is manifest everywhere a spirit of great artistic endeavor; often bad, often blindly reproductive, even more often precious and self-conscious, but still containing, let us hope, the germ and promise of far greater things to come.

The Use and Abuse of Religious Sculpture.

Having touched upon the history of sculpture devoted to the service of the Church, I feel that this article would not be complete without making a few definite statements concerning the uses of statuary and the sources of its modern supply. It is, however, not a very easy thing to do, because sculpture, in American churches at least, has descended down to the level of an ordinary, every-day, commercial transaction between the priest and the agent. With Catholics sculpture is a vital necessity. By the Protestant denominations sculpture, when it is not frowned upon as idolatrous, can be regarded as no more than a pleasant decorative adjunct. It is encumbent upon us therefore to see that those statues that are used be as

[19] See folded illustration of same.

good as circumstances justify; which means, of course, that nothing inferior should be used at all. It is quality and not quantity that counts, and the church which possesses only a few really good images that are absolutely needed, is infinitely more impressive, more compelling of reverential thought than one cluttered up with the tawdry and bedizened dolls one sees on every hand. There are churches which have scattered throughout their interior numerous figures of the cheapest and most brummagen description. The effect of such interiors is far more that of an ecclesiastical art furnisher's shop than of the house of God. There is evidently no lack of purchasable statues. The difficulty is to make a judicious selection from such a great variety. One reason why better statues are not seen in our churches is because the clergyman too frequently lets his architectural pilot go, when the contract for the building of his church is terminated. It must be reiterated again and again that the services of the architect should be retained until every detail of the building has been carefully attended to by him, for his hand is essential to assist the pastor in the problem of decoration and furnishing, and to save him from the insistent pressure brought to bear on him by the agents of commercial church furnishing houses who, as a rule, know nothing of art and are only bent on selling their goods.

Unity and harmony can only be obtained by one master mind guiding the entire building, just as harmony can only be obtained by one conductor directing an orchestra; for the allied arts are just so many instruments in the grand architectural orchestra. Where means are at hand, it is of course preferable for the architect to commission a sculptor to produce original works, thus forbidding replicas. If the funds at hand do not permit bespeaking original work, then the architect should be authorized to select the best available "stock" figures and be permitted to use his own discretion in toning down and abating by means of lacquering and by "antiqueing" the exceeding garishness of those "stock" figures that, in the manner of modeling alone, seem passable. It is the author's conviction that unless very good statues could be had it would be far better to have none at all. If, however, the parish can afford to purchase only a few necessary figures

from the cheapest of cheap dealers, and cannot even afford to lacquer them as I have suggested, then its only salvation is to cover up their paint with a single sober tint, which shall not imitate stone or marble, but one which is sufficiently dull, and which shall harmonize with its surroundings. The architect often knows of sculptors from whom surprisingly good work can be had; not necessarily men of eminence, for the charges of these are beyond the ordinary parish, but struggling young men who are in need of an opportunity to show what they can do, and whose services can be had for a very reasonable amount indeed. Some of these men are quite expert in the use of all the infinite varieties of material at the sculptor's command, such as marble, stone, wood, terra cotta, bronze, and the like.

I have not specially mentioned the use of sculpture for the open air, such as for cemeteries, the grounds of colleges, academies, etc. I would only suggest that here too the highest professional skill should be sought, as at these places the statues have a special and decided educational influence on the minds of the students.

Color and Gilding.

Color is exceedingly valuable when applied by a "knowing" hand. Many well-modeled figures have been ruined by its use and many a badly-conceived and badly-executed one has been saved by a judicious use of color. It must be stated that there is little or no comprehension of the true nature and function of religious sculpture; what it was, and what it may again be. Even many who class themselves among the *cognoscenti* are ignorant of the great extent to which color was employed for the heightening of its effect and adornment. Yet during the medieval period, indeed in all past periods, color was universally regarded as the valued, almost inevitable adjunct of both architect and sculptor. It is now known that the Egyptians, Greeks, and medieval artists alike, were wont to cover their buildings, ashlar and ornament both, with a thin wash usually of ochre or white. Not only was this of the greatest value in protecting the actual stone beneath, but it was almost invariably regarded as the ground for an elaborate scheme of painted decoration. Often of the purest colors, yet

(thanks to the unerring artistic instinct which seems to have been the universal possession of those times) colors so well chosen and placed that the result, however strange to our way of thinking, had been very satisfactory.

Then, no sculptor working in either stone or wood expected to have his work left "in the white", or would have regarded it as finished in such a state. One has but to make a superficial examination of almost any bit of old work to discover hidden away even now in its folds and crannies traces of the color and gold with which it was once adorned.[20] Remember the antique world had no scruples against the use of color; the Parthenon was covered with it. Inspect any museum where genuinely original examples, and not casts only, form the exhibit; the Hoentschel collection in the New York Metropolitan Museum of Art will serve admirably, and you can verify the fact for yourselves. Why then should we regard the cold bluish-white of Carrara or Vermont marble as the *summum bonum* of material? The only reason that I can conceive is that it is very liable to be so considered in Rome itself. The origin of this idea is apparent enough. The fragments of antiquity exhumed or salved during the Renaissance had very naturally lost or nearly lost the colored surfaces they once possessed—a few centuries in the damp earth beneath the city, or in the Tiber's slime, would see to that—and laymen and artisans alike supposed that thus cold and bare their treasure-trove had always been from the very beginning. To-day, however, we know that both antique and medieval worlds were veritable seas of color and now we have lost all incentive for its use.

The Imperative Necessity of Careful Selection.

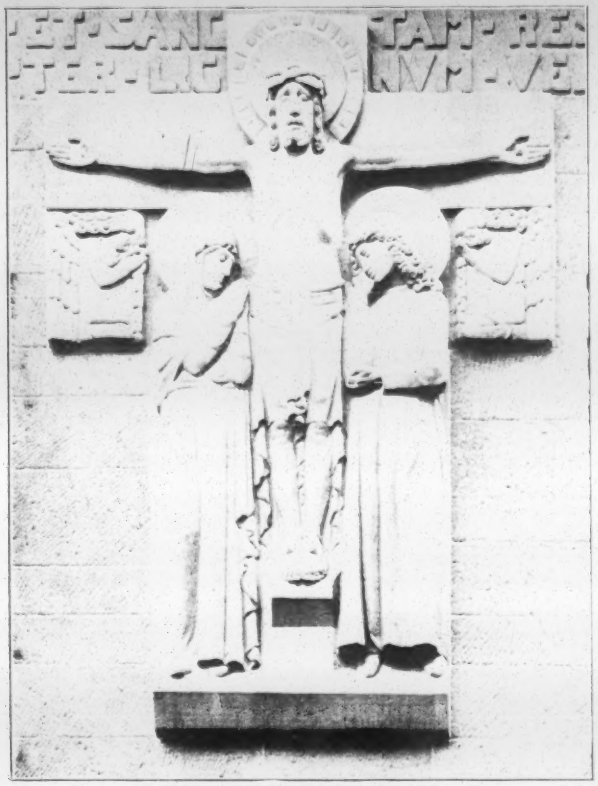
Perhaps it is as well, however, for a time, to keep to naked stone and marble until the use of color is better understood, for the cheaply and naturalistically painted images of the ecclesiastical haberdashers are assuredly far more terrible than they could ever have been found "in the white". Of course such figures are artistic horrors, viewed from every point of view, save that of the simplest faith. They are almost

[20] See illustration of oak prie-Dieu.

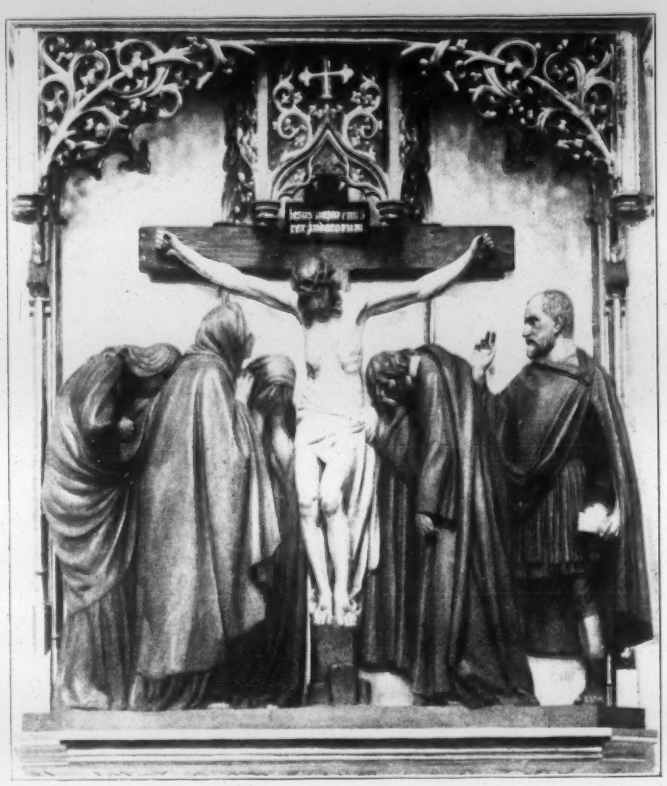
without exception naturalistic and therefore inartistic; to the last degree their attitudinizing is, for all its affectation of grace, the merest convention, as set and as formal as ever were those that destroyed the art of the Eastern Empire. They are almost as often quite improperly vested and, being bought solely for the sake of the attribution (the dealers, by the way, are not always above rechristening their images to suit the purchaser), are, as a rule, either too small or too large, at any rate disproportioned in some way to the place they occupy.

That such images should be wonderfully and fearfully clothed in purple and red and sky-blue, with glittering "Dutch metal" bordering and diapering, and should possess surprisingly unnatural brown and yellow hair and black or blue eyes, is only to be expected, but surely adds the last touch to an already overful catalogue of defects. The derivation of the word "image" is honorable enough; but with such things in mind the word itself has come to possess a rather disagreeable connotation. One thinks at once of the multitude of such "images" one sees over-crowding small and ill-built churches, which might have been larger and more honestly constructed, had the money, wasted on such things, been added to the building fund.

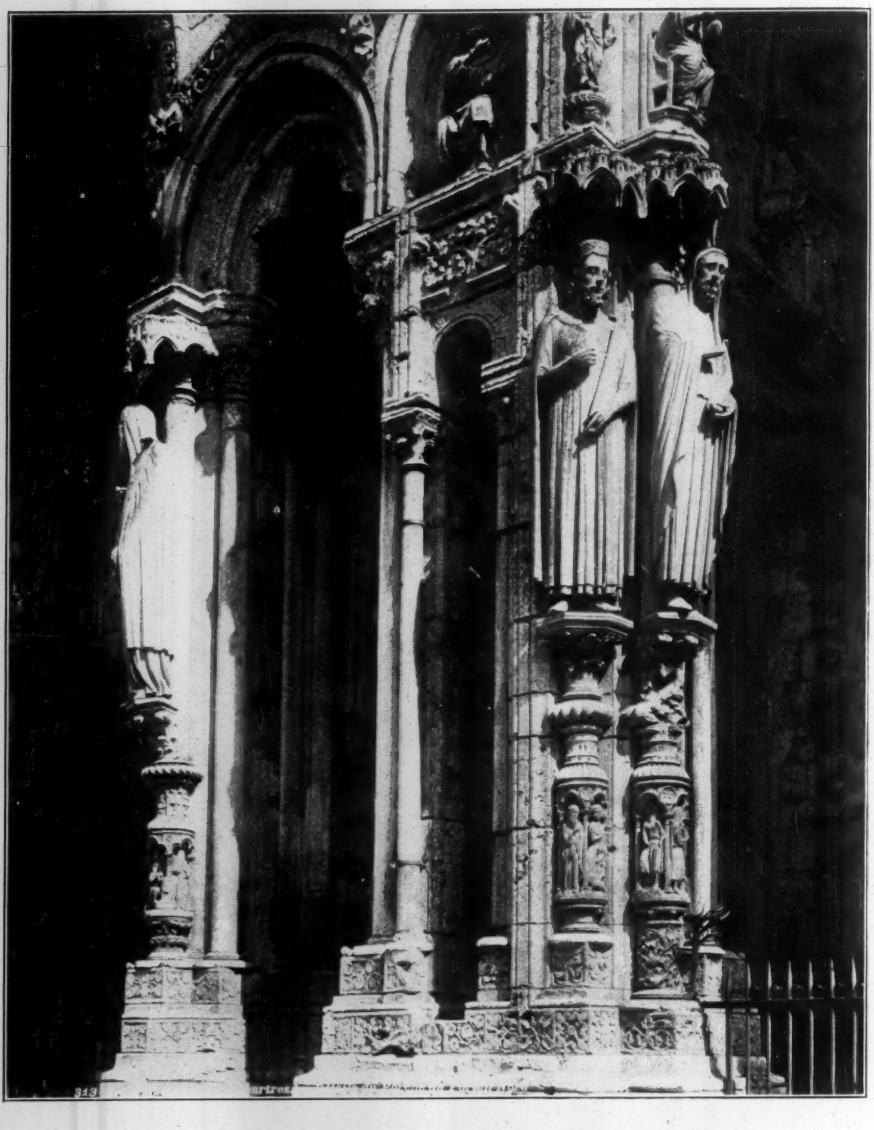
The catalog of the modern dealer is designed to entrap the unwary. To such an extent is this commercializing of art pursued that periodicals are issued which claim to deal authentically in matters of art, but which however are simply designed to obtain business. The semblance of authority and dignity is given by having a writer of some note contribute what purports to be a critical article on some noted and genuine art-work of the past, and right on the heel of this follows the usual commercial talk and illustrations of statues in "any size" and "any price", "rich or extra rich", "exact copies from the originals"; *ad infinitum, ad nauseam.* No wonder that the honest, independent, and conscientious sculptor who values his art, does not succeed in the face of such a persistent and systematized propaganda for hack-work. There is a great power in words. "Carrara Marble" and "Italy" is the open sesame that unlocks the coffers of the American faithful. Many have the impression that every statue coming from



CRUCIFIXION GROUP
Art Museum in Cologne.
(By George Grasseger)



XII STATION OF THE CROSS
St. Paul's Church, Munich.
(By George Busch)



North Porch, Chartres Cathedral

Italy must naturally be a work of art, because the Italian character is supposed to imbibe with his mother's milk a true knowledge of art. If these productions are to be considered religious sculpture, then we had best re-interpret the First Commandment, as did the Semites and Puritans, and make to ourselves no graven image whatsoever.

No artist, of course, regards such things as either "religious" or sculptural, except by the merest courtesy. But a sense of better appreciation is already apparent and, no doubt, in a few years the trade catalog of figures and "figurines" will go, as Rossini's and similar music went, at the command of the Holy Father, it being recognized how such work must perforce detract from the devotion of every man, woman, and child of culture, without making any more forceful direct appeal than perhaps do better and more artistic figures, to the less educated and those of humbler station.

Modern Needs and Dangers.

Though a trend toward better things has evidently set in, much remains to be done, like the restoration of the Holy Rood, either in the form of a screen or a beam, or, as has been done in the new Cathedral at Westminster, hanging in majesty from the storied vault above.

There should also be better provision made for good sets of Stations of the Cross, not necessarily elaborate. The church that can justly afford to do so, can now commission able sculptors to make such as shall rival the best known historic examples. But simpler sets that will honorably fulfill their function and be at the same time in harmony with their simpler surroundings, can be had at moderate cost. Good taste will also forbid the use of statues of every sort, as mere furniture, set about in the most impossible places, sometimes even cornerwise, as is done with pianos and chairs and rugs in the dwellings of the poorer classes.

There remains but one element of danger and that is not so easily exorcized. In all art, indeed in all life to-day, we suffer from an excess of self-consciousness. Taking here the form of priggishness, there of bravado; here of vice, there of virtue, it is the disease of the age; but until it be cured (and what the remedy may be no man seems to know), the highest

art, which means unconscious art, cannot thrive. One of the causes of this is no doubt our too diffuse knowledge. It is impossible to work intently with a single mind when one is familiar with all that men have done in the past by way of solving similar problems; difficult to design well and fittingly even the smallest trifle when one has but to take down a portfolio of photographs from the shelf beside him to see what the accumulated wisdom of the ages had to say on the same subject.

It is to the universal possession of this knowledge, not wisdom; to this training, not ability, that the failure of all modern art must be laid. As Ruskin says: "In old times men used their powers of painting to show the objects of faith; in later times they used the objects of faith that they might show their powers of painting." Until conditions are radically changed, perhaps even to the extent of actually laying an axe at the very roots of much that we now regard as of the fundamental order of things, we may not expect a new great age of art. Much work may be produced that shall possess charm, vigor, beauty, fitness; but until such a change comes, the essential qualities of *inevitability* and *wonder* will perforce be lacking.

New York City. BERTRAM GROSVENOR GOODHUE.

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IS IT PRACTICABLE TO PREACH THE EPISTLES OF ST. PAUL?

> For all their wants they wisely did provide,
> And preaching by epistles was supplied:
> So great physicians cannot all attend,
> But some they visit, and to some they send.
> Yet all those letters were not writ to all,
> Nor first intended, but occasional,
> Their absent sermons.
> DRYDEN: The Hind and the Panther, II, 334-340.

IF the pastor of souls will honestly take himself to task, he will, we fancy, have to acknowledge that he rarely, if ever, preaches on the Epistles which are appointed to be read

on Sundays. It is humiliating to have to make such an avowal, yet is it not true that when we begin to cast up the sermon for the following Sunday we somehow instinctively turn to the Gospel rather than to the Epistle?

There are certain patent reasons for this. In the first place a choice is offered us and it is always easier to "make a sermon" out of the Sunday's Gospel than out of the fragment of an Epistle which is provided for us. In saying this we are not denying that there are many Sunday Gospels upon which it is by no means easy to preach; who, for instance, cares to preach on the parable of the unjust steward? It is notoriously a difficult subject and has, we believe, been provocative of more spoiling of good ink and paper than perhaps any other portion of the New Testament. Still the exception proves the rule, and though in the course of the ecclesiastical year eleven portions from the Epistle to the Romans, nine from I Corinthians, three from II Corinthians, four from Galatians, six from Ephesians, four from Philippians, two from Colossians, one each from I Thessalonians and Hebrews, two from I John, and three from I Peter, are offered to us—a large and varied selection for the Sundays only—we yet tend instinctively toward the Gospels. And the reason? Well, we have heard them from our childhood; we have had instruction in them in the seminary; we have often taken them for our morning meditation; and lastly, prones on the Sunday Gospels are easy to lay hands on! Moreover, there is a certain definiteness about the Gospel lessons which is somehow lacking in the Epistles; the nineteen miracles and the nine parables afford us a practical theme. And of course the people are never weary of hearing our expositions of them!

It must be confessed too that it is by no means easy to preach from the Epistles. In the first place, there is no one clear line of thought put before us. Take, for example, the Epistle for the twelfth Sunday after Pentecost (II Cor. 3: 4-9). How appallingly difficult it is to find out what precisely the Apostle wants to say. Again, his thoughts are often so disconnected and his constructions so involved. Look, for instance, at II Cor. 10: 1-9. It is somewhat of a comfort to find that even St. Irenæus himself was perplexed by St. Paul's involved style: "He frequently uses a transposed order in his

sentences. This is due to the rapidity of his discourses, and the impetus of the Spirit which is in him." [1] Further, the native incoherence—if we may be pardoned the expression—of St. Paul's style is undoubtedly accentuated in our very halting Rheims version. We have, too, a sneaking sort of notion—a justifiable one too—that it is hard to understand St. Paul unless we read him in Greek or at least with continual reference to the Greek text—but perhaps we have forgotten all our Greek! Thus when we find that it is the fifteenth Sunday after Pentecost and that we have set before us Gal. 5:25-6:11, we feel we should much like to look up in the Greek text the apparently contradictory verses "bear ye one another's burdens" and "for every one shall bear his own burden" [2]—but somehow our Greek Testament has been mislaid. Then, again, apart from all questions about the precise meaning of the Greek, some of the Epistles are so full of recondite allusions that it is hard to even read them intelligibly; who has not felt a desire to hurry on as fast as he could when he had to stand up before the people and read out on the fourth Sunday of Lent that extraordinary allegory of St. Paul's in Gal. 4:22-31? Once more, while the Gospel parables are comparatively plain sailing and we know there are no pitfalls for the unwary, we never know where we are when reading the Epistles. The thought is plain for a verse or two and then all of a sudden we find ourselves landed in the profundities of theological speculation. Look, for example, at the Epistle for Palm Sunday (Phil. 2:5-11): if we preached on it we should have to talk about the Kenosis. Or that for Trinity Sunday (Rom. 11:33-36), or for the fourth Sunday after Pentecost (Rom. 8:18-22), on "the expectation of the crea-

[1] See the whole passage in *Adv. Haer.* III, vii.

[2] Only those who have made actual experiment of it can imagine the illumination afforded by the dry and laborious consultation of a concordance. Often tedious in the extreme, often singularly barren in results, it yet exercises a fascination which only increases with use. Many expressions of St. Paul can only be grasped in their expressive fullness by comparing his varying use of them. We might instance at haphazard his use of the word *katargein*, "to make void". The key to the third chapter of II Cor., perhaps the hardest chapter in the New Testament, is furnished by a study of St. Paul's handling of this word. Again, the expression "the testimony of Christ" (I Cor. 1:6) is very puzzling until we look up such parallels as (I Cor. 2:1, II Tim. 1:8), while, to give one last instance, there is hardly a more instructive word than "Paraclete" in the New Testament.

ture", or a still greater nightmare (Gal. 3: 16-22): "Now a mediator is not of one: but God is one"; it is the Epistle for the thirteenth Sunday after Pentecost.

On the other hand many of the Epistles appointed to be read on Sundays are little more than strings of moral precepts which are only slightly connected together. This is especially the case in those taken from Ephesians, for example, that for the twentieth Sunday after Pentecost (Ephes. 5: 15-21), "be not drunk with wine". It will be evident that such Epistles rather serve as pegs on which to hang moral discourses than as themes which can be developed. But even when the moral theme is most clearly expressed and the beauty of the imagery most striking, as in Ephesians 6:10-17, twenty-first Sunday after Pentecost, the thought constantly evades us, and to preach on this wondrously beautiful passage demands an amount of laborious preparation which very few priests feel themselves capable of giving to the matter. Another most beautiful passage occurs in the Epistle for the twenty-third Sunday after Pentecost (Phil. 3: 17-21); but it suddenly drops us into a theological abyss.

With all these drawbacks and difficulties, however, we cannot read the Epistles ever so perfunctorily without yearning to preach them. Sometimes when already in the pulpit and prepared to preach on the Gospel, the beauty of the Epistle which we have to read previous to preaching appeals so forcibly to us that we are tempted to change our minds and preach on the Epistle instead. Perhaps it is as well that this temptation is one which it is generally easy to resist, for a haphazard sermon on one of the Epistles would probably be a lame affair. The gems of thought strike us, but if we try to develop them without minute preparation we find ourselves at a loss. It was undoubtedly these very gems which made St. Augustine say that one of his three great desires was to have seen "Paulum tonantem in cathedra". His other two desires were to have seen the Lord in the flesh and the Roman Empire in its glory. A strange combination of wishes. But these gems of thought from the Epistles! Like "the word of God" they are "living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirit, a discerner of the thoughts and intents of

the heart."[3] Thus, on the fifth Sunday after the Epiphany (Col. 3:13), "Even as the Lord has forgiven you, so you also"; on the twenty-third Sunday after Pentecost (Phil. 3:20), "But our conversation is in heaven; whence also we look for the Saviour, Our Lord Jesus Christ"; on the fourth Sunday after the Epiphany (Rom. 13:8), "Owe no man anything, save to love one another"; on the first Sunday of Advent (Rom. 13:14), "But put ye on the Lord Jesus Christ"; again, on the second Sunday of Advent (Rom. 15:5), "Now the God of patience and of comfort," and again verse 13, "Now the God of hope. . . ." We feel, as we read out the glorious words, that we could preach an eloquent sermon on the titles of God; but how we should have to prepare! When we peruse St. Chrysostom's Homilies on the Epistles, those especially to the Romans and the Corinthians, we marvel at the minute and laborious preparation he must evidently have bestowed on them. And perhaps we marvel still more at the audiences he apparently had. How *could* they have followed him? He seems to presuppose a full knowledge of the text on the part of his hearers. It is almost a comfort to read that once, after one of his most eloquent and luminous expositions of Romans, an old woman in the porch said to him as he came out: "Ah! It is very wonderful and the people applaud, but we poor folk cannot understand."

So far our reflexions have been somewhat discouraging. We can imagine the priest who takes the trouble to read them saying to himself: "Well! I thought he was at least going to help me to put together a sermon for next Sunday! Instead of that he has only confirmed me in my old notion that it was

[3] We should surely be able to endorse from our own experience the avowal made by St. Paul's enemies: "His Epistles indeed are weighty and strong" (II Cor. 10:10). "Of a truth", says St. Augustine, "if we would adduce examples of the Apostle's eloquence we should have to take them from his Epistles, for even they who cavilled at him and made out that his speech was contemptible, even they acknowledged that his Epistles were weighty and strong." (*De Doct. Christ.* IV, vii, 15.) And this in spite of the uncomplimentary description of the Apostle's personal appearance furnished us by the author of the Apocryphal *Acts of Paul and Thecla* (1:5-7). "Titus had given them a description of Paul's personage . . . They went into the king's highway to Lystra, and stood there waiting for him, comparing all who passed by with that description which Titus had given them. At length they saw a man coming, namely Paul, of low stature, bald on the head, crooked thighs, handsome legs, hollow-eyed; he had a crooked nose, but was full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel."

next to impossible to preach on the Epistles." We plead guilty. It is true that we have dwelt much on the difficulties of the Epistles. Not to have done so would have laid us open to the charge of special pleading. But we have enlarged upon these difficulties because we think that there is another difficulty which lies yet deeper and the removing of which may help us to disregard those already mentioned as being only accidental. The real basic difficulty in the way of effective preaching on the Epistles lies, we fancy, in our fundamental misunderstanding of their real character. Dryden, in the words quoted at the head of these pages, has perfectly expressed that feature of the Epistles which, once grasped, must alter our ideas of them and thus, perhaps incidentally, compel us to regard them from a different standpoint when it becomes question of preaching upon them. For by some strange fatality we are always inclined to look upon the New Testament as a collection of first century *literature*.[4] We forget that the Gospels, at least the Synoptics, are but a preacher's notes, reminiscences of catechetical instructions, homely simple presentations of the "the good news" as it fell from the Master's lips. Its very artlessness is its purest

[4] The great pioneer in the use of the papyri as a means of arriving at an adequate knowledge of the Epistles is Deissmann. He was the first to point out the non-literary character of the Epistles and he was led to grasp this distinction by his patient study of the letters unearthed from the Egyptian rubbish-heaps. From the same source he has thrown a flood of light on the vocabulary and syntax of the New Testament and the Septuagint version. His *Bibelstudien* and *Neue Bibelstudien* (1895 and 1897) are simply invaluable and both of them are accessible in English as *Bible Studies* and *New Bible Studies* (T. & T. Clark, Edinburgh); they constitute fascinating reading even for those whose Greek is weak. His latest work, *Licht von Osten* (1908; third edition, 1909), is also accessible in English, *Fresh Light from the Ancient East*. The application of the following words, taken from the last-named work (Engl. Tr. p. 419), will be evident: "There is a painful side to the learned work of the scholar—a risk that amid the chaos of paper-slips he may lose his own self, while the age he lives in calls for men who can do more than decipher old handwriting, excerpt words on paper-slips, and read proof-sheets. In the midst of his learned labors comes the question: Is not more accomplished by the men who hoe the vineyard, who descend the mine, repair the steamer's screw, help a degenerate back to the right path, exhaust themselves as teachers, leaders, and evangelists among the masses—do they not all do more work for God's cause than the man who proposes to write a new book . . . ? It is always the New Testament itself that calls the man of research back from his wandering thoughts to work on the New Testament again. Daily it bears witness to him of its own veriest nature: the little Book is not one of the paralyzing and enslaving forces of the past, but it is full of eternal strength to make strong and to make free."

charm and in our eyes constitutes its peculiar claim to a high place in the world's literature: this, of course, from the purely material and human point of view. It is the same with the Epistles. They are no literary product; they are not the finished work of a scholar who sought ever for the most perfect forms of expression and who ever and anon corrected the written page. On the contrary, they are the outpourings of a fervid pen, of a heart in love with the human race and that for love of Him who had but just redeemed it. And, above all, the Epistles are "letters", not "epistles" in the strict sense of the word. When we talk of "epistles" we do not generally, unless we are very stilted folk, mean ordinary, commonplace, every-day "letters" such as we write to our friends and which we throw off without premeditation and without effort; we mean by the term "epistle" those somewhat artificial emanations of intellectual minds writing for effect and for posterity; we think of the "Letters" or rather the "Epistles" of Cicero or Pliny, or—to come to more recent days—of such folk as Lady Mary Wortley Montague. But surely St. Paul would have been hurt if we had told him that his Epistles were classical productions, or that he wrote for effect. And equally would he have been offended if we had told him that we regarded his Epistles as written with a view to posterity.

Now we know all this; we have often heard it before in one form or another; even Dryden could point to the fact that

> . . . all those letters were not writ to all,
> Nor first intended, but occasional.

But it is one thing to know a principle in a vague sort of way, and quite another to know it so as to be able to apply it quite unconsciously. Yet if we wish to enter into the spirit of the Epistles in any practical way we must throw overboard all ideas of them as literature in the strict sense of the word; we must cease to think of the Epistle to the Romans as a treatise on grace, of the Epistle to the Corinthians as a set answer to questions put to him by his old converts; no, we must look upon these Epistles much as we should regard a letter which we picked up in the street and which, precisely because we were not acquainted with either the writer or the addressee,

was practicably unintelligible to us. We must expect to find in them allusions which escape us, lines of thought which are strange to us, ideas which are out of our ordinary ruck, and so on. And why? Precisely because these Epistles are, as Dryden expresses it, "occasional".

Now this necessary view of the true character of the Epistles has been brought home to us with renewed force during the last few years by the wonderful series of discoveries in the rubbish-heaps, as we may call them, of Egypt, especially at Oxyrrynchus in the Fayoum of Northern Egypt. The excavations there have yielded priceless material in the shape of scraps of papyrus on which were written much of the Iliad of Homer as well as the Odyssey, fragments of many of the famous Greek classics, for example, the orations of Demosthenes and Isocrates, a lost treatise by Aristotle, namely, the *Politics of the Athenians,* etc., etc. And, of even greater interest than these to the Biblical student, there have been recovered portions of the apocryphal Gospel of Peter, as well as of the so-called Apocalypse of Peter, a Greek text of the Book of Enoch, a vellum fragment of the Protevangelion, scraps from the Prophecies of Ezechiel—a Hexaplar text with Origen's obeli, large portions of the Ascension of Isaias, and fragments of the Shepherd of Hermas including a part of which the Greek text has hitherto been wanting. These constitute what we may term the "classical" finds; but there are others which to the New Testament student have proved of far greater importance for the elucidation of the New Testament than even these startling discoveries. For from these rubbish-heaps there have emerged a vast quantity of bills of exchange, receipts, contracts, notes of invitation, petitions, letters on daily trifles; in a word, the contents of the waste-paper baskets of antiquity. These scraps had done their work and had been thrown aside. Now they have unexpectedly come to light and they have shown us, not how Plutarch and Arrian, not how Josephus and Philo wrote Greek in the time of our Lord, but how the common people wrote it and spoke it. For in these scraps we have the Greek which passed current among people of all nationalities, people whose native tongue was Aramaic or Egyptian or Latin and who yet spoke and wrote with facility a Greek which, while far from being

classical, was yet the *lingua franca* of those days. Nor should it be supposed that because these discoveries were for the most part made in Egypt, this colloquial Greek was confined to that country. The Greek of these scrap-heaps is substantially that borne witness to by the inscriptions of Asia Minor and the Levant in general. And what, we may be asked, is the value of these scraps to us? Simply this, that they have put us in possession of the familiar thought, and the familiar expression of it, current in the times of our Lord and His Apostles. They have shown what was the common form of the non-literary writing of the Greek-speaking peoples and especially of the lower and middle classes among them.

When, then, we have once grasped the fact that the large bulk of the New Testament writings are non-literary and that they are the product of these same lower and middle classes, of those early Christians of whom St. Paul could say that there were "not many wise according to the flesh, not many mighty, not many noble"; when, too, we have realized that St. Paul's Epistles are really not "Epistles" in the strict sense of the word, but rather non-literary letters; when, above all, we realize that a letter of this type is at best but a conversation halved [5] and that to interpret it we have to read between the lines—and that exegesis is but a psychological reconstruction; then we can understand the immense importance of these discoveries if we would interpret the Epistles of St. Paul.

One thing will be abundantly clear, namely, that we cannot really enter into the spirit of the Epistles unless we read them as a whole. We could not expect to understand a letter unless we read it all and it must be the same with St. Paul's letters. We have to get into the spirit of them, the ring of the language; the flow of the words must enter into our souls, if we would so possess them as to preach them with effect. The Epistles for the Sundays are not meant to serve merely as isolated pegs on which to hang sermons which are always in

[5] The expression "a letter is the half of a conversation" is referred to Artemon, the editor of Aristotle's Letters. It actually occurs in a Latin letter on papyrus dating from the second century, A. D. The writer, one Aurelius Archelaus, says at the close of his letter to Julius Domitius, military tribune of the legion, "hanc epistulam ant' oculos habeto, Domine, putato me *tecum loqui*." Cf. Deissmann, *Fresh Light*, pp. 184, 218, note, Engl. Tr.

danger of slipping off the peg. And the more "occasional" are the Letters the more necessary it is to absorb them as a whole. Take, for instance, the Epistle to the Galatians; it was written at a white heat; it must be read at a white heat if we would appreciate it. Indeed we have no hesitation in saying that no one fully enters into the spirit of one of St. Paul's letters unless he sits down and reads it at a sitting. And if he can do this in the Greek text so much the more will he enter into it, though this is by no means necessary. When we have read an Epistle in this way and have treated it as we should treat a letter we received in the morning, we shall find that many things which had hitherto made the reading of the Epistles so hard and unpalatable have disappeared. We shall no longer be dismayed at the way in which the Apostle flies off at a tangent; we shall not be disconcerted at the way he strings his ideas together without apparent connexion; we shall not be thrown off our balance by the presence of unsuspected allusions, for we shall treat them as such and be prepared for them. And then, too, we shall see how we can—with the full knowledge of them that we now have and the sympathetic insight which only familiarity can give—utilize them in the pulpit. We shall understand how the Church was guided in isolating passages for our Sunday reading. Just because we possess the key to the passages, from our reading them as a whole, we shall, paradoxical though it sound, not need that context in our efforts to expand these passages in a practical manner.

Thus, to take some of the Sunday Epistles, we shall see that, in spite of the disclaimer we entered a short time back, we can legitimately use many of these Epistles as pegs on which to hang sermons that are in no danger of slipping off. For example, the Epistle on the seventh Sunday after Pentecost (Rom. 6: 19-23), "the wages of sin is death"; on the twentieth Sunday after Pentecost (Ephes. 5: 15-21), "be not drunk with wine"; on the twenty-third Sunday after Pentecost (Phil. 3: 17-21), "but our conversation is in heaven," i. e., on worldliness; on the second Sunday after the Epiphany (Rom. 12: 6-16), "instant in prayer", etc., etc. Many of the Epistles for Sundays afford us a wonderful insight into St. Paul's manner of prayer, e. g. on the eighteenth Sunday after

Pentecost (I Cor. 1:4-9); on the sixteenth Sunday (Ephes. 3:13-21), on the twenty-fourth (Col. 1:9-14), on the twenty-second (Phil. 1:6-11), etc., etc. In many, again, a very definite subject is set before us, e. g., on the fourteenth Sunday after Pentecost (Gal. 5:16-24), the gifts of the Holy Spirit; the seventeenth (Ephes. 4:1-6), unity of faith; the nineteenth (Ephes. 4:23-28), the Decalogue, "he that stole, let him now steal no more"; on Septuagesima (I Cor. 9:24-10:5), the metaphor of the races in the great games; on Quinquagesima (I Cor. 13:1-13), we all of course preach on divine charity, though we must perforce feel that any words of ours are but tinkling cymbals after the glorious sentences we have been reading; on the third Sunday of Lent (Ephes. 5:1-9), on holy purity. As for the dogma of the incarnation a whole series of sermons on the subject is provided for us in the Epistles for the three Masses on Christmas day, Passion Sunday, and Palm Sunday.

We can imagine some one saying: But who is to find the time for this assiduous reading of the Epistles? We have not got the leisure to root about among papyri; we cannot always have a Greek concordance in our hands when we prepare our sermons. It is true, too true! But what about our spiritual reading? Why not read the Epistles? And why, oh why, do we not use them for meditation? After all, if we want to preach with effect and to win souls, we have to be attuned to divine things. "The more tightly a string is stretched," says St. Augustine, "the more shrilly it sounds. What did the Apostle Paul that his Psalter might sound the more shrilly? He stretched himself out (Phil. 3:13), Christ touched him, and the sweet sounds of truth rang out."[6] And again: "These things rent my soul in twain in wondrous fashion as I read the words of 'the least' of Thine Apostles; I thought upon Thy works, and I trembled." *Conf.* VII, xxi, 27. And once more: "Itaque titubans, properans, haesitans accipio Apostolum Paulum . . . perlegi totum intensissime atque cautissime". This was when he was perplexed by the philosophical speculations so rife and so subtle in his day—as in ours.[7]

Rome, Italy. HUGH POPE, O.P.

[6] *Enarr. in Ps.* cxlix. 3.

[7] *Contra Academicos*, II, ii, 5.

HEREDITY AND THE MEDICAL TREATMENT OF ALCOHOLISM.

II. Alcoholism and Heredity.

ONE of the chief causes of all forms of insanity is an hereditary predisposition, and this is true particularly of alcoholic insanity. In the Prussian lunatic asylums records are kept of the patient's heredity as regards insanity in general, and in the following table[1] the percentage of heredity for the years between 1884 and 1897, both included, is given as far as this heredity could be learned. These percentages are of ascertained or proved heredity; actually the heredity must be higher.

	Percentage of Hereditarily Predisposed.		
	Males.	Females.	Both Sexes.
1. *Simple insanity*:			
Patients in general	30.61	32.56	31.7
Patients whose parents were consanguineous	71.30	66.87	69.0
2. *Paralytic Insanity*:			
Patients in general	18.06	15.86	17.6
Patients whose parents were consanguineous	48.24	40.00	45.3
3. *Insanity with Epilepsy*:			
Patients in general	25.18	26.23	25.6
Patients whose parents were consanguineous	44.44	64.71	53.2
4. *Imbecility and Idiocy*:			
Patients in general	29.02	28.25	28.7
Patients whose parents were consanguineous	47.06	37.62	43.0
5. *The four forms above combined*:			
Patients in general	25.71	25.72	25.9
Patients whose parents were consanguineous	52.76	52.25	52.62

These percentages are derived from 155,516 cases of insanity, of which 83,606 were males and 71,910 females. In these totals, of those that had simple insanity 47,379 were males and 54,718 females; paralytic insanity, 18,233 males and 4,703 females; insanity with epilepsy, 8,170 males, 5,897 females; imbecility and idiocy, 9,824 males and 6,592 females. The percentages for this group of 155,516 cases of insanity

[1] *Marriage and Disease*, Senator and Kaminer; New York, 1909.

show that heredity is an element in 25.9 per cent of insanity in general in patients whose parents are not consanguineously related, and it is an element in 52.62 per cent of those whose parents are akin: consanguinity doubles the heredity. In special forms of insanity the element of heredity far exceeds 25 and 52 per cent, as is evident from the table. In simple insanity heredity is a factor in at least 69 per cent of the cases.

Heredity in insanity apparently follows the Mendelian laws, but the entire subject is by no means settled beyond even grave doubt. As Dr. A. B. Macallum says,[2] many scientists deeply interested in this phase of investigation assume that heredity can be modified by accidental influences much more easily than is believed possible by most biologists. They neglect absolutely the influence of morality, and especially of grace, upon an evil heredity to turn it into what is often harmlessness. There are innumerable excellent citizens that are the sons or daughters of drunkards, despite the laws of heredity; but this is not so true where there is downright insanity in the parents; a tendency to insanity is more physical than moral; a tendency to drunkenness is more moral than physical, and the latter is more amenable to control. The mass of fact proving an indubitable Mendelian heredity in many forms of disease is growing constantly. Such heredity has been observed in Friedrich's Ataxia, Progressive Muscular Dystrophy, Amaurotic Family Idiocy, Huntington's Chorea, Stationary Night Blindness, Retinitis Pigmentosa, and other diseases. Pick and Hirschfeld have made a recent study[3] in Germany of the Mendelian laws of heredity in human families, and they showed a number of instances in which the working of these laws was strikingly apparent. These hereditary recurrences relate to purely physical qualities; when a moral element is introduced the laws are liable to interruption.

There is always a grave danger of overestimating the force of heredity in conditions that involve a moral element. Heredity a few years ago was the source of the drama and the novel; the vogue is changing. The force of environment, the alcoholism of our ancestors, had usurped the whole territory of the old-fashioned will, character, and morality. It is

[2] *Canadian Medical Journal*, 1911, I, 1.

[3] *Deutsche medizinische Wochenschrift;* Berlin, vol. 38, n. 11.

a comfortable doctrine—if a fellow is a rascal, pity him, send him flowers, and abuse his dead grandfather. Roderigo Borgia, one of the great scoundrels of the world, had eight illegitimate children. Juan Borgia, the second son, was asssassinated in 1497, and even the family always believed the murderer was Cæsar Borgia, Juan's brother. Cæsar was a worse rascal in some phases of his character than his father. Juan's wife, Maria Enriquez di Luna, was a good woman, and her son Juan, the nephew and grandson of rascals, married Juana, the illegitimate daughter of an illegitimate son of King Ferdinand of Aragon. Juana, the bastard of a bastard, was the mother, and Juan, the son, nephew, and grandson of amazing villains, was the father of Francis Borgia, the Duke of Gandia, who was a very great saint of God. That is a rather startling breaking across of an evil " moral heredity ", despite the dogmatic assertions of certain scientists to the contrary.

In families that are above poverty when drunkenness appears, the men are the drunkards, the women remain sober as a rule. I know such a family in which there were seven sons and two daughters, and of these the seven sons were chronic alcoholics, but the two women never showed any tendency to alcoholism. In a group of fifty Irish families in Pennsylvania, who were socially above poverty and evil environment, 32 per cent of the male children in the first American generation were chronic alcoholics, public drunkards, while only four per cent of the women were such; and these women were finally cured; yet the heredity was, of course, necessarily the same for the women as for the men. There were 276 children in this generation, 149 males and 127 females, a difference of only eight per cent in actual numbers; but there were eight times as many male as female drunkards. There is much more temptation for a man than for a woman to become a drunkard, but not if an inevitable heredity were at work. Drunkenness as a disease is much more a moral than a physical disease, and there is no heredity in morality.

It is, nevertheless, certain that the sins of intemperance in a parent can be visited upon the children for many generations. It is equally certain that no sane person must become a drunkard by inheritance; but the children of alcoholics are frequently afflicted physically; they are idiotic or otherwise

weakminded, as a consequence of the parental alcoholism. Legrand examined 215 alcoholic families, and he found 814 members in three generations that were neurotically tainted. Of these 197 were alcoholics, 322 were weakminded or idiots, 161 stillborn, 37 prematurely born, and 121 died shortly after birth. That is, 496, or 60 per cent, were mentally or otherwise degenerate.

In a series of 1,000 idiotic, weakminded, and epileptic children in Paris, Bourneville discovered that 620, or 62 per cent, had alcoholic parents; for 38 per cent of the remaining 480 children he could obtain no history—certainly many of these also had the alcoholic taint. In Normandy, Dahl's investigation showed that 50 to 60 per cent of the parents of the idiots he examined were alcoholics. In Norway, from 1825 to 1835, following the free distillation of brandy, drunkenness increased until it became a national calamity, and the number of idiots was tripled. The relationship between alcoholism and epilepsy in offspring is about the same as that between alcoholism and idiocy.

Dr. Müller tells us that in 503 epileptics received in a hospital at Zurich between 1896 and 1907, the alcoholic taint was prominent in 367 cases. In most of these patients the alcoholism was in the grandparents' generation, especially on the mother's side.

Dr. Eugen Schlesinger in 200 weaklings found[4] that 30 per cent were children of drunkards. In severe intellectual weakness, imbecility, and idiocy the percentage of alcoholic inheritance was 40 to 60. The low vitality in drunkards' children is traced to the mother especially. Sullivan and Arrivé found that 55 per cent of the children of alcoholic mothers die either at birth or within two years.

Even occasional drunkenness in parents at the time of generation can produce idiocy. Bezzola in Switzerland studied 70 cases of marked idiocy, and he found that 50 per cent of these idiots were generated during the wine harvest, New Year's week, and at the Carnival,—the times of the year in which the Swiss drink alcoholic liquors to excess. Drunken celebrations of weddings probably thus affect the first-born child; but no adequate investigation of this matter has been made.

[4] *Münchener medizinische Wochenschrift*, 1912, lix, 649.

Professor Hodge, of Clarke University, reports that from a pair of alcoholized dogs he got in four litters 23 pups, of which 11 were born dead or inviable, 8 were deformed, and four normal; i. e., only 17.4 per cent were normal. From a pair of dogs to which no alcohol had been given he got 45 pups, of which 41 were normal—90.2 per cent. Demme compares the offspring of ten alcoholic human families with ten non-alcoholic families, and of the children born to the alcoholics only 17 per cent were normal, while of the non-alcoholic children 88.5 per cent were normal. These percentages are curiously similar to those found by Hodge with the dogs.

Alcoholism apparently causes more insanity relatively among the Irish in North America than in any other race there. Dr. George H. Kirby reported [5] a study of alcoholic insanity in the Manhattan State Hospital, which receives patients from New York City, as regards race. These patients came from one city, but from a population 384,882 greater than that of all Ireland; and the hospital is typical of the insane asylums in the chief American centres of population. Dr. Kirby's numbers exclude patients suffering from delirium tremens, and it sifts out the technical alcoholic insanities. In the analysis of 1,762 cases of insanity in the foreign-born patients of both sexes he tabulated the numbers of insane patients who were foreign-born Irish, German, Italian, and Hebrew; also the white and negro patients whose parents were born here; and in another group he placed all the other foreign-born insane. The numbers in his table were:

	Irish	*German*	*Italian*	*Hebrew*	*U. S.*	*Negro*	*Other Races*
Number admitted..	336	193	123	455	222	90	342
Per cent alcoholic insanity	20	9	5	0.6	5	4	10
Males admitted....	127	110	75	249	118	42	183
Per cent alcoholic insanity	30	12	8	1.2	5	9	15
Females admitted..	209	83	48	206	104	48	159
Per cent alcoholic insanity	15	3	0	0	5	0	3

Those in the column marked " U. S." are the children of parents who were born in the United States.

[5] *Journal of the American Medical Association*, vol. 57, n. 1, July 1, 1911.

Dr. Kirby studied another group of 2,127 cases where the races were considered without regard to the place of birth; that is, he included persons of Irish descent as Irish, of German descent as German, and so on.

	Irish	*German*	*Italian*	*Hebrew*	*U. S.*	*Negro*	*Other Races*
Number admitted..	560	291	134	455	222	90	375
Per cent alcoholic insanity	19	10	4	0.6	5	4	10

There were, then, in this study from two to three times more alcoholic insanity properly so-called in the Irish than in any other race considered, yet between 1821 and 1900, 22.71 per cent more Germans than Irish came to the United States. It is difficult to find the causes of this extraordinary excess of alcoholic insanity among the Irish. They are very frequently engaged in the selling of liquor; but so are the Germans. Moreover the relative excess in alcoholic insanity is observed also in the Irish women here (three to five times more than women of other races), who are not in this business. The custom of "treating", which is more prevalent among the Irish than any other people may be one cause of their alcoholism, but it does not explain the extraordinary tendency to alcoholic insanity. As the proportion of alcoholic insanity in the Irish at the Manhattan State Hospital is practically the same whether they were born in Ireland or in this country, we can not explain that insanity by attributing it in any marked degree to the American climate, as far as this particular series of cases considered here is concerned: it is racial rather than climatic.

At the close of the eighteenth century the distillation of spirits grew very common in Ireland. In 1729 there were 439,130 gallons of foreign and domestic spirits used, but in 1795, 4,505,447 gallons were consumed. The population in 1731 was 2,010,221; in 1792 it was 4,088,226. The population had doubled; the consumption of alcohol had increased beyond tenfold. In 1817, Dr. Halloran said he found 33 per cent of the insane in Cork insane from alcohol; in 1830, Crawford reported that 40 per cent of the insane in Richmond Asylum in Dublin had alcoholic insanity.

In 1845, there were 15,000 public houses in Ireland for 8,295,061 inhabitants, one to 550 persons; in 1905, there were

24,119 licensed public houses for 4,402,182 inhabitants,[6] one to every 182 persons, men, women, and children. In Dublin, with 290,638 inhabitants, there were 1,551 public houses; in Belfast, with 349,180 inhabitants, 1,110; in Tralee, one for every 80 persons; in Castleisland, one for every 30 persons; in the village of Mullogh in Clare, one for every 17 persons. New York City, in 1910, had 4,766,883 inhabitants, or 384,882 more than the population of Ireland; there were 12,468 liquor licenses in New York City, and 24,119 in Ireland.

Ireland, since 1892, spent as an annual average $72,997,500[7] for alcoholic liquors, one-third of which went directly into the English exchequer. That money would more than pay the bills for all the public schools, state colleges, and state universities in Wisconsin, Michigan, Mississippi, New Hampshire, Vermont, Maryland, Arkansas, Iowa, Louisiana, Kansas, Texas, and Montana combined, and these states have over 20,000,000 inhabitants. The cost of the entire Japanese army in 1910 was $55,000,000—$18,000,000 less than the Irish liquor bill.

The Irish withstand the climate of the United States very feebly, and this unfitness is a cause of great neurotic irritation, which leads as one of its effects to alcoholism and alcoholic insanity. The sunstrokes and heat prostrations that are so common here in summer affect northern Europeans almost exclusively. When an Italian or other southern European is stricken, the patient is an infant already suffering from gastric disturbance through bad feeding, or he is a beer-drinking adult.

The foreign-born insane in the United States are mostly northern Europeans. The Irish lead the list: in 1908 there were 6,167 Irish insane (born in Ireland) and of these two-thirds were women. The Germans came next in number to the Irish, with about 45 per cent of the patients women. Then followed the Scandinavians, then the English. Thirty per cent of the insane in the United States in 1908 were foreign-born.

As we said, the Irish in the United States are more prone to alcoholic insanity than any other race of Europeans, but

[6] Revenue Returns, 1905.

[7] Financial Relations Commission. Final Report, p. 183.

the cause for this cannot be the climate alone, as that acts equally on all northern Europeans; nor is it the excessive use of distilled spirits, as other races here consume as much as do the Irish of that kind of liquor. One explanation of this tendency to alcoholic insanity that suggests itself is that for the 300 years between 1556 and about the middle of the nineteenth century Ireland was so harried by the English that the entire Irish race was rendered actually neurotic. Then in 1729 they were allowed to distill all the alcoholic liquor they could, and this license lasted for nearly a century. Give a neurotic patient easy access to all the whiskey he can consume and the road to lunacy and insane heredity is short.

1. Plantation of Ireland began on a large scale under Queen Mary Tudor in 1556, when Bellingham planted Leix and Offaly.

2. In 1580 nearly all Munster was given over to the "undertakers", and the Irish were driven from their homes.

3. After the Flight of the Earls in 1607 the whole of Ulster was seized and planted by nearly 30,000 undertakers, mostly Scotch Lowlanders. By the time Strafford fell nothing but Connaught was left to the original owners.

4. These undertakers were "vultures settled upon Ireland".[8] Lecky quotes Stewart, a contemporary, as saying of these undertakers that, "going to Ireland was looked on as a miserable mark of a deplorable person". Lord Clare, another contemporary, called them "a motley crew of adventurers".

5. There were three insurrections during the reign of Elizabeth: Shane O'Neill's in 1560, Desmond's in 1567, and Hugh O'Neill's in 1596. Minor uprisings were going on always during the last two decades of the sixteenth century. These three main revolutions were excited by systematic violence or by treachery, and suppressed by wholesale devastation and massacre.[9] Lecky said:[10] "The suppression of the native race in the wars against Shane O'Neill, Desmond, and Tyrone, was carried out with a ferocity which surpassed that of Alva in the Netherlands, and has seldom been exceeded in the

[8] Goldwin Smith: *Irish History and Irish Character*, p. 79.

[9] See The State Papers, passim, Leland, Moryson, and Holinshed.

[10] *History of England in the Eighteenth Century*, II, p. 95.

pages of history." In Munster the soldiers of Pelham and Ormond killed men, women, children, idiots, the blind; they filled barns with peasants and then fired the barns; they tossed babies from man to man by the points of their pikes. Percie left "neither corn, nor barn, nor house unburnt between Kinsale and Ross." In 1579 the garrison at Smerwick, which had surrendered, was massacred by Gray in the presence of Sir Walter Raleigh. This Gray murdered four hundred persons at Sleughlogher. Sir George Carew [11] estimated that in six months of 1582 the English succeeded in starving to death 30,000 people in Munster, *beyond* those killed by the sword. Malbie and Bingham acted in the same manner in Connaught. Lecky says that 3,000 people were starved to death in Tyrone in a few months. Famine was used as a regular weapon to kill off the Irish, and finally Elizabeth reigned quietly over a country of corpses and ashes. In the English State Papers, Reign of Henry VIII, is the following very significant passage: "Also it is a proverbe of olde date, 'The pride of Fraunce, the treson of Inglande, and the warre of Irlande shall never have ende'. Whiche proverbe, touching the warre of Ireland, is like alwaie to continue, without God sette in men's breasts to find some new remedy that never was found before."

In the seventeenth century the plantations, massacres, and confiscations practically never ceased. Elizabeth began the persecution of the Catholics, the "Papist Recusants". Catholics were thrown out of all office and their goods confiscated.

6. In 1641 Owen Roe O'Neill rose in insurrection, and in the suppression of this uprising Coote, St. Leger, and Hamilton acted just like Mountjoy, Carew, and Malbie of the preceding century. Monroe murdered in one day seven hundred peasants, men, women, and children, all non-combatants. A single regiment of Coote's killed by starvation 7,000 people, and this is his own report. They butchered the babies with prudent foresight because, as they said, "Nits will be lice".

7. Cromwell came in 1649, and "in the Name of Jesus" butchered 30,000 at Drogheda. He did a like deed at Wexford. Sir William Petty [12] estimates that in the eleven years after Owen Roe's uprising the English slaughtered 616,000

[11] *Pacata Hibernia.*

[12] See Lecky, II, 172.

persons in Ireland. About 40,000 Irishmen fled to France and Spain. Cromwell confiscated all Ireland except a part of the west, and drove the Irish "To Hell or Connaught" to make room for his undertakers.

8. After two centuries of these "blessings of English civilization" the Penal Laws were imposed on Ireland, and these laws ground the Irish into the mire of poverty for another century. This poverty was such that Ireland has never been able to rise from it. For even the past fifty years pauperism has been steadily increasing with the exception of the year 1882. Thom's *Official Directory,* for 1903, said that in the preceding year one person in every eleven in Ireland received help from the poor rates. In 1901 there were 321,025 persons receiving outdoor relief in a population of 4,458,775. Scotland has only 377,570 more inhabitants than Ireland, but in 1909 the value of imports into Ireland was $74,832,000, into Scotland, $200,596,800; the value of exports from Ireland was $10,828,800; from Scotland, $196,555,209. Switzerland has 639,980 less inhabitants than Ireland, and two-thirds of Switzerland is barren mountain; the value of imports into Switzerland was $325,660,000, and of her exports, $227,240,000. Denmark had in 1906, 1,796,914 less inhabitants than Ireland, but the value of Denmark's imports was $195,759,988, and of her exports $166,574,556. Ireland is larger than Denmark and Switzerland combined; seventy-two per cent of Ireland is cultivable land, seventy-five per cent of Switzerland and Denmark is mountain, marsh, lake, and heather land.

The facts gathered at random here are mere disconnected spots, and not a small fraction of the whole incredible horror of those three centuries; but they explain why the Irish as a race are "nervous", why our drunkards are so prone to alcoholic insanity. In the history of national crime there has been observed elsewhere as bestial a savagery as that exercised by the English in Ireland, but never a savagery of that kind spread uninterruptedly over three hundred years. This seems to me to be the reason why an Irishman that yields to drunkenness is always in danger of insanity; he belongs to a race made neurasthenic by incessant suffering. For the same reason if a Jew drank distilled spirit he would probably show an extraordinary tendency to alcoholic insanity.

Another physical cause of the unusual tendency in the Irish may be that there has been somewhat more intermarriage of the same stock among the Irish than in other nations, owing to the survival of the clan life down to even the middle of the seventeenth century. Any of the *small* Irish clans, and there were hundreds of these, was really one family in blood; it lived in the same place century after century, and it married its own distant cousins. It was like a Jewish Ghetto in a continental city, self-centred, and it kept its neuroses concentrated. I have observed startling facial and other resemblances in Irishmen of the same clan name, who were not conscious of any kinship whatever.

Before enumerating other causes of alcoholism, the matter of hereditary idiocy and imbecility should be considered. Imbecility is one of the commonest effects of neuropathic heredity, and the most injurious to human society. In insanity and many of the neuroses physical heredity follows these averages with remarkable constancy:

1. If both parents are neuropathic, i. e. epileptic, choreic, idiotic, imbecile, hysteric, dipsomaniac, *all* the children will be neuropathic.

2. If one parent is normal, but has a neuropathic taint from *one* of his or her parents (i. e. is the child of an insane, epileptic, alcoholic, hysteric, or similarly affected person), and the other parent is actually neuropathic, about half the children will be neuropathic, and half will be normal; but these latter will transmit the neuropathic tendency like the neuropathic children.

3. If both parents are normal at present, but each has a neuropathic taint, from one of his or her parents, one-fourth of the children will be normal and will *not* transmit the taint; one-half will be normal and *will* transmit the taint; one-fourth will be neuropathic.

4. If both parents are normal, and one is of untainted normal ancestry, but the other has a neuropathic taint from his or her parents, all the children will be normal; half of these, however, will transmit the neuropathic taint. For example, given a man who is of untainted normal ancestry, who marries a woman that is actually normal, but who had a parent that was a drunkard at the time of her conception; then all

the children will remain normal, but half of these will transmit the neuropathic taint to some of the drunkard's great-grandchildren. A few of these great-grandchildren will be neurasthenics, or hysterics, or epileptics, or have a tendency toward alcoholism.

5. If both the parents are normal and of pure normal ancestry, all the children will be normal, and will not transmit a neuropathic taint.

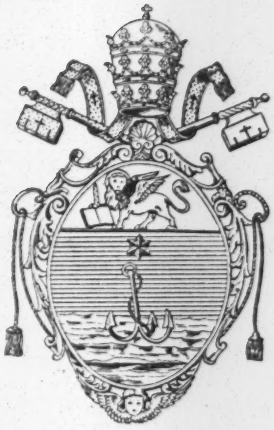
These are Mendelian laws concerning purely material heredity, and these results are now so well confirmed that biologists, when dealing with the lower animals, can foretell for ten or more generations to within a fraction of one per cent just what the physical characteristics of the generations will be. As alcoholism is one of the chief causes of insanity, and other neuroses, a man who to-day lets himself become an alcoholic and then begets children can surely be the sole cause of insanity or similar neuroses in persons who will be born sixty or more years hence. That a person's father or grandfather was a drunkard does not mean that he *must* become a drunkard; but he must take care or he will readily become one. Hence also the grave importance of looking into the ancestry of the person one intends to marry. A man that marries the daughter or the granddaughter of a drunkard is a criminal fool, although the girl herself may be a very charming lady. His children and grandchildren will dance to bitter piping. I suppose the girl's father or mother to be a drunkard at the time she was conceived.

Dr. H. H. Goddard, of the Training School for the Feeble-minded, at Vineland, New Jersey, through his "field-workers" traced the history [18] of the family of a girl in that institution back to the time of the Revolutionary War. A healthy soldier in the Continental Army had an illegitimate child by a feeble-minded woman. From the child of this feeble-minded woman there were 480 descendants, and only 46 of these were normal, nine and one-half per cent. That soldier afterward married a healthy woman, and there have been four hundred descendants from her, and of these not one was degenerate or feeble-minded.

AUSTIN O'MALLEY.

Philadelphia, Pa.

[18] *Journal of the American Medical Association*, 78:26, p. 2021, 29 June, 1912.



Analecta.

S. CONGREGATIO RITUUM.

De Oratione Dominica et aliis Officio Defunctorum praemittendis.

Ex Decreto in una Plurium Dioecesium, diei 24 iulii vertentis anni, praescribitur rubrica inserenda in Officio Defunctorum, tam in Breviario quam in Rituali Romano, circa modum Matutinum concludendi et Laudes inchoandi, quoties Laudes a Matutino separantur. Hinc ob singularem casum sacrae Rituum Congregationi altera quaestio pro opportuna solutione proposita fuit: "An ante Vesperas Defunctorum praemitti debeant *Pater* et *Ave;* et ante matutinum *Pater, Ave* et *Credo*". Et sacra Rituum Congregatio ad relationem infrascripti Secretarii, audito voto Commissionis Liturgicae, reque accurato examine perpensa, respondendum censuit: "Affirmative, quoties Vesperae aut Matutinum Defunctorum separatim ab Officio divino recitentur."

Atque ita rescripsit et servari mandavit, die 25 octobris, 1912.

Fr. S. Card. Martinelli, *Praefectus.*

L. * S.

✠ Petrus La Fontaine, Ep. Charystien., *Secretarius.*

ROMAN CURIA.

Recent Pontifical Appointments.

22 October: The Rev. Edward Joseph Hanna, professor in the Diocesan Seminary of Rochester, New York, created titular Bishop of Titopolis and auxiliary to the Most Rev. Patrick William Riordan, Archbishop of San Francisco.

26 October: The Right Rev. James Carroll, Bishop of Neuva-Segovia (Philippine Islands), created titular Bishop of Metellopolis.

5 November: The Rev. Matthew Brodie, Vicar General of the Diocese of Auckland, New Zealand, made Domestic Prelate.

6 November: The Very Rev. James F. Trainor, Vicar General of the Archbishop of Philadelphia, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

S. CONGREGATION OF RITES decides that Vespers and Matins of the *Officium Defunctorum,* when said separately, are to be begun respectively with Pater and Ave, and with Pater, Ave, and Credo.

CATHOLICIZING MODERN SOCIOLOGY.

Other times, other manners. St. Ignatius of Loyola, in his introductory to the second week of the Spiritual Exercises, has a striking appeal to those who would follow Christ more nearly, and fight the battle of the cross.

In that preamble the Soldier Saint figures a beloved warrior prince, as though of the Crusade period, calling for personal service from his knights to wrest his kingdom, which is being overrun by the infidels, from their hands. He asks his knights to follow him; he asks them to share no privation, or encounter no danger, that he will not venture on himself. Their reward and glory shall be the same as his own.

The Prince is Christ Himself; the kingdom overrun is the kingdom of God on this earth, and His enemies are the devil, the world, and the flesh. The knights are those brave souls who would follow their Master more nearly and love Him more dearly. They are those who have embraced the counsels of perfection, or, who, being in the world, are not of it.

It is a masterly consideration for enthusiastic souls, especially for those who have the soldier spirit in them. It has fired many to acts of heroism in the spiritual life, and has inspired many to enlist in the service of the bodyguard of Christ.

But I cannot help wondering, if Loyola had lived in these days, whether he would not have used another figure suited to our times. Certainly those who interpret him could use it for him, very appropriately, especially in their retreats for laymen.

We are no longer in the crusading ages; the zeal of the faithful, clergy and laity, is to be shown by readiness in tak-

ing upon themselves not the sword but the weapons of the voice and the pen. The battle of Christians is no longer for the holy place of Palestine, but for the holy places of the home and the hearth, to save them from the pernicious influences of the devil, the world, and the flesh, in the materialistic surroundings of the present rationalistic age. The battlefield is no longer the plain where the clash of sword and spear, the clamoring battle-cries, and the neighing of horses, and the shedding of blood are to be found, but it is in the field of modern sociology, where a mortal combat is being fought, bloodless, it is true, and the arms that are used are the voice and the pen, the intellect, and the heart. The region of thought is the scene of the combat, and the highest and first principles of religion are the questions at issue.

Arrayed on one side are the exponents of the latest developments of modern materialistic philosophies; on the other the guardians of the ancient ways, the upholders of the spiritual interpretation of life.

Both wish for the mastery of the situation. In such an age, Christ would appeal to all who have anything in them of brain, devotion, and enthusiasm to furbish up their armor and follow Him, the Way, the Truth, and the Life. The modern knights are the men and women of intellect and education, our cultured clergy and those who coöperate with them among the laity. Would there were more of the latter whom Christ might call upon, and would more were trained to act as coworkers with the clergy in these matters, for they can often engage in combat where the clergy cannot venture.

What precisely is the situation for which mastery is desired? It is briefly this.

There are, in the last analysis, two classes of thought, represented, on the one hand, by those who consider that life had a spiritual beginning, and has a spiritual destiny. We Catholics are in the vanguard of this school. The other class is composed of those who deny that we have any right to such a supposition. Consequently each class sees the facts of life from different points of view, and their practical interpretation of them in their rule of daily living must be widely divergent.

Both, however, have this in common—that they believe that men are perfectible beings, and that human progress is the goal of everybody, to be aimed at always, if not always attained, and the race or individual that pushes back the wheels of advancement must inevitably perish in the march of progress.

The materialist school trains its adherents to become as perfect beings as possible, physically, morally, and mentally, and jump the world of spirit as too uncertain to be seriously heeded. If they are to have any religion at all, it is to be only as a form of culture. Progress of this kind is bounded by the confines of this world.

The other school would also form physical, moral and mental athletes, but it banks on the other world. Its religion is the real thing worth striving for; it is the pearl of great price. It is not only a form of culture; it is culture itself. It is the key that is to unlock the secrets of this life and the life to come, and to open the door to further progress which has its true goal in a future world. Thus each thinking member of either of the above classes will regulate his life, his daily actions, his methods of life, his moral code, logically, according to his philosophic concept of the length of life, and the final goal of progress. Each will want to master the situation by dominating it on his own interpretation of life.

All this is familiar to the readers of this REVIEW. But it has been necessary to restate it to illustrate my point, namely, the belief that the field of *sociology* is the warring ground of progress to-day. We are not fighting so keenly in the arena of theology and dogma as in the past. We are now fighting to show that even in this life the practical results of our religious beliefs and philosophic conclusions are equal to those who do not think with us; in other words, that in the competition for human progress we can turn out as efficient citizens of this world as those who differ from us in the interpretation of the final goal of progress. Consequently, in the betterment of conditions of living, in hygienic and educational movements, in the propagation and the perpetuity of a healthy race, and in the physical development of the individual, we can point to our people, and say, in reference to our own spiritual interpretation of life, " By its fruits you shall know it."

I believe that the principles of the old Jewish Law, joined to those of Catholic Christianity, are as sound and effective for the uprearing of the individual and the race as formerly. The only doubt that I have in my mind is whether we always apply those principles as practically as possible; whether, in our confidence in our cause, we do not sometimes relax vigilance, and are neglectful of modern methods, and are running the danger of being behind the times in matters bearing on the physical side of life. Our friends, the enemy, tell us that we are so fixed in our gaze on the other world that we are dreamers and neglect the present, that we are unprogressive. Is this in any way true? If it is, we must profit by the criticism, and actively cast our eyes minutely around upon the facts of our daily life and see whether we are neglecting to fulfil the purpose of a progressive yet conservative Church, whose function it is to gather in what is good and sound in modern progress and engraft it upon our own system, and to hand it out to those who depend upon us, after having sifted it from the dross mingled with it. *Fas est et ab hoste doceri.* I have said that our critics are ever steadily making for progress. I believe they attain a great deal that is useful to the common good, especially in the physical and material order, since they *specialize* on that.

But I nevertheless believe that their way is needlessly strewn with unnecessary wreckage and damage which have afterward to be repaired in the good old conservative workshops of the Catholic Church, since their false views of life lead them into extremes and pernicious errors which recoil upon and injure their followers, sooner or later. Such is the verdict of history in recording rash departures from the old ways of traditional morality. And many of the modern forward movements in sociology need seriously to heed this warning.

But, this said, we must concede to their leaders, as they have the pioneering spirit, the credit of bringing to the fore many good things that make for general material progress. But I would not allow them by their venturesomeness to make the labor of repairing the havoc caused by too liberal and radical sociologists, too great.

In other words, I would urge upon Catholics, while imitating their tactics and methods when these are solid and can be squared with the Catholic interpretation of life in general, to move abreast with them, side by side, disputing the ground with them, foot by foot, thus saving endless work of repair afterward. I deprecate the attitude of those who wail at the havoc caused by false experiments in sociology, but who nevertheless have neglected to forestall them. Rather I would have the sociologic field seized by Catholic philosophers and social workers so that, being on the ground first, they may prevent evil being sown from the outset. Prevention is better than cure.

I am of the opinion that our dilatoriness has often been blameworthy. Our unpreparedness and our pusillanimity has too often been glossed over by a pretence of sublime prudence and extreme sagacity, and so we have stood outside public movements too long and we have not trained our laymen especially to cross swords with the adversary, and there has not been sufficient Catholic social action in the past, to develop experienced social workers, by dint of necessity. The truth is we have not sufficient educated Catholics at present in the sociological field. The policy of stand-aloofishness has been the cause of this.

My conclusion, then, is that we should systematically train up a body of expert Catholic sociologists and social workers, among our clergy and laity, to promote public movements along Catholic lines, and, whenever necessary and advisable (and it is often so, for the common good), to engage in them side by side, on the same committees, with those who consciously or unconsciously interpret life from the false view of progress as explained above. My experience has convinced me that much harm can be nipped in the bud, much good suggested and acted upon, through the presence on mixed committees of those who are frankly recognized as Catholics. For I believe that evil is most often done, not so much through malice as through ignorance, and a blind striving after good without the safeguard of that experience inherited by a Church which has passed through the stress and storm of many sociological movements in the past, and will do so again.

By our coöperation with others, not of the Church, in social work we can prevent evil, rather than have to wail over its performance, for I believe that the sane conservatism of the Catholic position is highly appreciated in committees, and often acted upon by those who otherwise might plunge blindfolded into lurking morasses.

To repeat. My contention is that at present the Church has to grapple with the social question more firmly than ever. She has to Catholize the whole of the sociological field. To do this she must be there first, she must let no turn of modern methods escape her, that is of avail to keep her up to date, even if she has to learn it from those opposed to her.

This is the modern call of Christ to the knights, the pick of our clergy and laity. *His* territory is being invaded. It must be secured for Him by the prevention of inroads rather than by remedies forced by dire necessity.

The above thoughts have been suggested to the writer by the successful attitude taken by the Catholics of Montreal in the Child Welfare Exhibition, held there from 8 to 22 October, 1912.

The movement was initiated by a body of citizens which was mainly composed of non-Catholics. When, however, Catholics entered into it, these had adequate representation and held important places on the Executive Committee, for the object of the Child Welfare Association was honestly to do some good, which should be shared in by the whole community.

Montreal is growing into a large metropolis, and with it are coming the evils of a congested city. This has shown itself by an abnormal death-rate among the infants. A research into the causes of this revealed the necessity of some striking way of educating the people in social matters. Consequently it was resolved to initiate a social survey, by means of a Child Welfare Exhibition, such as that established at New York in February, 1911.

The object of such an exhibition is to utilize the best known methods of scientifically presenting social facts, and is really a very comprehensive survey of the sociological position, although limited, somewhat, by the necessity for concentration on child life.

The enterprise of the Child Welfare Exhibition was not on Catholic initiative in New York or Chicago, although Catholics had some part in it, rather tentatively; on the whole they appear to have hung back.

In Montreal, which is mainly a Catholic city, we boldly took the position advocated in the above reasoning. We seized the opportunity of making our own all that was to be found best in modern methods. By the inclusion of active and well-trained Catholics on the board of directors (the secretaries were a priest and a Catholic lay professor), we came amicably to compromises. We retained what was universally good in the preceding exhibitions, and eliminated what was objectionable, such as fads and extreme views in various lines, especially in education and eugenics, which Catholics could not accept, and the result has been for all, Catholics and Protestants alike, " a solidly progressive exhibition ", as a competent non-Catholic critic of such exhibitions has told us.

The exhibition was open for two weeks, and 300,000 people and more passed the gates, most of them Catholics. It was studied minutely by Catholic leaders of thought, and a school of Catholic sociologists will probably be established here, which will know, while being frankly Catholic in its interpretation of the facts and problems of life, to be faced by Catholics and non-Catholics alike, how to apply the key of Catholic progress to open the door of understanding, according to our interpretation of the meaning of life, to the application of correct remedies to social evils.

The Church has done wisely in thus making use, by the process of selection and elimination, of the products of the wisdom of the present hour. The Archbishop of Montreal, the Most Rev. Paul Bruchesi, D.D., is to be congratulated on the course pursued by him in welcoming and patronizing the exhibition, it being due to his pastoral letter to the clergy and laity that it was so largely successful.

Great good has been done. Our people have received a course of education on many much-needed topics. Such a result could not have been obtained by exclusiveness or pusillanimity of spirit. Moreover, we have the satisfaction of knowing that, while we have learnt a great deal from those not of our faith, they have similarly learnt from us. We know where

we stand and we are stronger by the knowledge. Incidentally, we are Catholicizing the sociological position.

WM. H. ATHERTON, PH.D.,
Secretary of the City Improvement League of Montreal.

CATHOLIC SOCIAL WORK IN FRANCE: THE "ACTION POPULAIRE."

The centre of Catholic social activity in France is at present in the city of Rheims. This ancient city with its magnificent cathedral and its glorious memories of the baptism of Clovis and the triumph of Jeanne d'Arc is to-day indifferent to the claims of the Church. The men, however, who know Rheims and France best, I mean the clergy, are far from taking a pessimistic view of the future. They point out here and there most encouraging signs of a Catholic revival, unmistakable evidence of a renewed interest on the part of the workingmen in the work of the Church.

In the very shadow of the Cathedral of Rheims, in a small side-street, and in quarters that ill befit the importance of the work, some twenty-seven men are busy daily, studying, writing, editing, answering inquiries, and mailing literature dealing with the religious and social questions of the hour. Ten of the sixteen editors are priests—nine of them Jesuits, it may be whispered—all of them specialists in the departments they have taken in charge. They call the work *Action Populaire.*

The movement began in 1903, inspired by a young priest, M. Leroy, who desired to create a centre of Catholic social propaganda where one might collect a special library and assemble men competent to deal from a Catholic standpoint with the social and economic questions of the day. The atheistic government of France does not of course take kindly to this new agent of social progress. Its police still pay occasional visits to the *Rue des Trois-Raisinets,* search the desks of the editors, interrogate the fathers as to whether they dare live in community, and, having confiscated a few papers, solemnly depart. The Bishops of France, on the other hand, have given the work their almost unanimous approval. "Four Cardinals, fourteen Archbishops, and sixty-six Bishops," so reads one of the brochures, "have testified their esteem for the work." In a letter dated 8 July, 1909, Cardinal Merry del Val wrote

that the Holy Father was much pleased with the *Action Populaire* and "congratulated all those who labored in the noble work of defending and propagating the sound social doctrines which are taught and recommended by the Sovereign Pontiffs".

The *Action Populaire* would not be known as a society; it is simply a centre of social study and of propaganda. It has already collected a valuable library. One large room devoted to periodical literature contains over 350 current newspapers and reviews, among which one may notice the reviews exchanged with several American universities and our Department of Labor at Washington. Four of the staff are lawyers, and the others are men of authority in the branch of economics which they treat. Although they are always ready to furnish information upon the questions proposed to them, their great work is to edit a series of popular studies on the social questions that are actually puzzling their countrymen to-day. It is not political in its action and believes more in positive constructive work than in idle criticism of the present situation. It refrains from irritating men by any lament over the past. It lives for the future. It strives to allay the prejudice of the masses and to win them for Christ by proving that the Church sympathizes with them in their hardships and is doing something positive to raise them up. While inviting men of all clases to coöperate with it, the *Action Populaire* frankly proclaims itself to be Roman Catholic, that is, an obedient disciple of the social teachings of the Roman Pontiffs, whose central thought is that there can be no permanent remedy for the evils of modern society without the aid of the Catholic Church.

The most serious publication of the *Action Populaire* thus far is a series of annual social guides. The *Guide Social* began in 1904 with 394 pages and has been issued each year until the present time. A glance at the contents of the volumes will convince one that they are indispensable to all who desire reliable information in regard to the social work in France. Since the year 1910 there has appeared each year an *Année Sociale Internationale,* a guide to social activity throughout the whole world. The volume for 1912 gives us about 1,000 pages of very interesting data in reference to the work as it is done in most of the important nations of the

world. Besides an account in detail of the social progress of England, Germany, Belgium, the *Année Sociale Internationale* tells us of what is being done in Spain, Italy, Brazil, Chili, Argentine, etc. Much of the information is inaccessible otherwise. The United States receives good attention. Over five thousand words cover our progress in such questions as that of Women and Child Labor, Industrial Accidents, Protection in the Mines, the Growth of Socialism, etc., whilst a list of the congresses held in the United States for social reform closes the account. Those who seek reliable information in regard to public hygiene, tuberculosis, infant mortality, the cost of living, the growth of juvenile criminality, the treatment of prisoners, the protection of young women traveling, the white-slave traffic, strikes, labor legislation, etc., can find much data in these guides. In fact Father Cathrein [1] says that " Germany has unfortunately no work of the kind that can be compared with the *Guide Social.*"

The directors of the *Action Populaire* have turned their best efforts toward the writing of brochures. Printed on 32 pages and bound in paper covers, they can be sold at the low price of five cents. Their purpose is to popularize sound Catholic ideas of reform. During the first eight years of the work of the society, if such we may call it, there have been published 19 brochures on such religious matters as parish organization, men's retreats, ecclesiastical vocations, and frequent Communion. The difficulties of the school question are covered by 26 brochures on the legal aspects of the question, the text-books condemned by the bishops, the normal school problem, and the association formed by parents to defend their school rights. The *Guide de l'École libre,* a volume of some 227 pages, gives the necessary information for the legal establishment and the proper management of a parish school. For those who have formed study circles 22 printed plans of study are provided; while two solid volumes of 140 and 200 pages respectively give one practical guidance in the work of the " Patronage ", an institution by which the young folks are guarded and guided after their graduation from the primary schools.

[1] *Stimmen aus Maria-Laach,* No. 9, 1910, p. 405.

The greatest demand is, however, for literature on social subjects. Two reviews, one a monthly, *Le Mouvement Social,* the other a fortnightly, *La Revue de l'Action Populaire,* cover this field. A third review, *Le Recrutement Sacerdotal,* a periodical dealing with the questions of vocations to the priesthood, seminaries, etc., has been under the direction of the *Action Populaire* since 1911. Of brochures on social subjects there are already issued over 350, signed by 200 writers who deal with every important phase of the social problem. Wages, hours of labor, workingmen's pensions, housing conditions, insurance, vacation colonies for children, the dangers of alcohol, the emigrant question, the decline of the birth-rate, social conditions in the United States, accidents, Sunday rest, the labor unions, the use of the label in the United States—such are a few of the booklets which even the enemy must buy and read if he wants accurate information on these questions. Another series is called the *Actes Sociaux.* Here we find grouped together the recent laws passed in France with the advantages which they offer the workingmen. Professor Duthoit of the University of Lille presents a volume *Vers l'Organization Professionnelle,* while several other authors whose names are recognized in the literary world endeavor to guide the trend of romance by writing novels of Catholic social import. Georges Goyau, writing in the *Correspondant* for 25 June, 1912, says that "about 1,000,000 brochures, more than 60,000 volumes, over 200,000 almanacs, and some 150,000 pamphlets have been distributed over France. Certainly a flattering statement of nine years' work."

A mere enumeration of the publications of the *Action Populaire* does not give us an adequate idea of the extent of their work. The task of reorganization in France is continually hampered by the special legal difficulties of the work. The *Action Populaire* with its experience and knowledge places itself at the service of all. The large mail handled and the number of letters answered daily leads to the conclusion that Catholics are using the opportunity afforded. Rheims thus becomes a clearing-house through which passes much of the matter of social importance to Catholics. Priests who seek a lecturer for special occasions can find here what they desire. On several occasions a number of priests have met at

Rheims for the purpose of social study. These "Journées sacerdotales" are spent with the directors of the *Action Populaire* in listening to conferences and in study; on one occasion at least, several days of such work were offered to Catholic women. The "Journées feminines" are the means used by the directors to form an élite among Catholic women for the furtherance of the work.

During Easter week, 1911, the second Congress of the *Action Populaire* was held at Paris. For four days the members of the Congress listened to lectures morning and afternoon on such subjects as the necessity of protecting the workingmen against socialist labor associations, the formation of Christian labor unions, the expediency of organizing Catholic coöperative societies for the farmers, and syndicalism in its various forms. The Congress drew a distinguished audience. The Count de Mun, Prof. Brants of Louvain, Father Vermeersch, Mgr. Parkinson, and Hilaire Belloc were among those who took an active part in the discussions. The Archbishop of Paris, Mgr. Amette, in addressing the members of the Congress, congratulated them and wished them God-speed in "their task of restoring the Christian social order which international socialism was everywhere endeavoring to destroy".

An example of how effective the results of such a congress may be can be seen in the meeting of Catholic workingmen at Rheims, August, 1911. Some forty workingmen, delegates selected and sincere, practical Catholics, came to Rheims at the invitation of the *Action Populaire*. Their purpose was to spend three days with the directors, explain the situation as they knew it in their own communities, and to return home with some plan of action for the union of Catholic workingmen. The formation of associations of any kind is not as easy in France as with us. The law of the Revolution (14 June, 1791) reads that "the suppression of all sorts of corporations of the citizens of the same calling and profession being one of the fundamental bases of the French constitution, the reëstablishment of them under any pretext or form whatsoever is forbidden." Although the law in all its rigor has been frequently amended, workingmen find it difficult enough to keep their associations within the law. The Revo-

lution still lives in France safe in the hearts of the bourgeoisie. Thus the formation of workingmen's unions, which Leo XIII calls "the most important of all" the means for the solution of the labor problems, is constantly hampered by the law. Enlightened by the words of the lecturers and strengthened with God's grace, they returned to their homes as apostles to their fellow-men.

A congress exclusively for priests interested in social work was held at Rheims during March, 1912. An invitation was extended to the Bishops of France to select two priests from each diocese for the congress. One-third of the dioceses responded. The report of this congress will be a valuable document for the future historian of the Church in France. What a tale of desolation! And yet what evident signs of the coming of the second spring! No attempt was made to impose any definite program of action. The *Action Populaire* has none save that which indirectly arises from the teachings of the Church. It is rather a source of inspiration and encourages these meetings in the belief that contact with others will give a sense of solidarity, prevent mistakes, excite emulation, and cause those who failed at first to begin again.

It is not fair as yet to compare the work of the *Action Populaire* in Rheims with the magnificent organization of the *Volksverein* at München-Gladbach. The *Volksverein* is the result of at least 43 years of propaganda. In 1869 at Fulda Bishop von Ketteler sounded the official call to arms. The *Volksverein* dates from 1890. To-day it numbers more than 700,000 members; it has a model building at München-Gladbach, with a printing establishment and bindery, with a library of over 31,000 volumes, a large lecture hall for those who take the various *Kursus,* with a personnel of over 150 workers in the *Zentralstelle,* and a total literary output for the year ending June, 1911, of 13,692,375 pieces. All this is magnificent. But we must remember that the *Volksverein* deals with a fervent Catholic people accustomed to work in the Catholic social field. France to-day offers many difficulties. Only a small portion of the total population is practically Catholic; the individualistic philosophy of the Revolution still rules the majority; the old traditions of prejudice and the new propaganda of atheism have many adherents.

But despite all—and admittedly the signs are not wanting—the France of old with its traditions of faith and sanctity will reassert itself. The lights in the heavens were not extinguished; they were only beclouded. The dissipation of the clouds of ignorance and prejudice is the work of the *Action Populaire.*

ANDREW BYRNE.

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METRICAL TRANSLATION OF PSALMS 23, 28, 44.

PSALM 23.

The earth is the Lord's and its fullness,
The world and its dwellers vast,
For He hath founded it on the seas,
On the floods hath made it fast.

Oh! who shall ascend to His mountain?
In His holy place, who stand?
The innocent and the clean of heart,
The righteous and pure of hand.

Who seeks not His pleasure in follies,
Nor joyeth in vanity:
Who hath not wronged his neighbor's cause,
Nor sworn him deceitfully.

He shall blessing receive, and favor,
From the Lord, his Father, friend;
And mercy from God, his Saviour God,
Shall follow him to the end.

For of such is the generation
Of them that love Him best,
That, of Jacob's God, e'er seek the face,—
His offspring true and blest.

(*Selah.*)

Lift up your heads, ye portals!
Ye ancient doors, begin
To be uplift, that He the King
May, glorious, enter in!

Who is this King of glory
Whose coming ye await?
He is the strong and mighty Lord—
The Lord in battle great.

Lift up your gates, ye princes!
Be raised, ye doors of old!
That, entering in, all glorious,
Your King ye may behold.

Who is this King of glory?
The Lord of Hosts is He—
The glorious King of Sabaoth,
Who reigns eternally.

E. C. D.

PSALM 28.

Approach to the Lord, O ye angels of light!
Bring Him your victims, your gifts in His sight.
Publish His glory: acknowledge His might.

Honor and homage His blessed Name pay;
In the courts of His splendor, adore Him, to-day:
In vesture of holiness, festal array.

His marvelous voice on the waters ye hear:
The God of all majesty thunders a-near;
On floods of great waters the Lord doth appear.

Almigthy His voice—it is pregnant with power—
The voice of the Lord in the strength of His hour
Is majesty's self; 'tis the Deity's dower.

His word shatters cedars; He crushes them small:
The cedars of Lebanon, towering tall,
The voice of their Maker demolishes all.

He beats them to earth, as He slays the small beast
That grazes on Lebanon's height for its feast—
Destroying the mightiest e'en as the least.

Yet Israel fears not His scourge or His scorn;
Stands firm the Belov'd, while the mighty ones mourn;
He is strong and untamed as the young unicorn.

God's voice cleaves the lightning: the fork'd flames begin;
The desert is shaken with furious din,
The desert of Ouadesh—the wildness of Zin.

The roar of His thundering filling their lair,
The hinds calve in terror—the woods are stripp'd bare;
While "Glory to God!" cries creation in prayer.

Of old, in the Flood, He hath made His abode:
On the crest of the torrents, triumphant, He rode,
Judge and King then enthron'd—reigns forever our God!

He will strengthen His people, and make them increase,
From all the assaults of their foes grant release:
He will guard them from evil and bless them with peace.

E. C. D.

PSALM 44.

My heart wells forth its gladsome theme,
My works are for a King:
My tongue a scribe's skill'd pen doth seem,
Swift message uttering.

More beauteous than the sons of men—
Fairer art thou than they:
Grace on thy lips is pour'd. Therefore,
Hath God blest thee for aye.

Gird thou thy sword upon thy thigh,
Most mighty warrior!
Thy glory and thy majesty,
Gird on, O conqueror!

Victoriously bend thy bow,
In beauty prospering—
Thy chariot drive, valiant on,
And prove thyself a king.

In virtue's holy cause give fight
For innocence oppressed:
And champion the outraged right
Of lowly ones distressed.

And let thy right hand wondrous guide;
Sharp be thine ev'ry dart
(While peoples 'neath thy prowess fall),
Within thy foemen's heart!

Almighty God! Thy throne divine
Forever shall endure;
Of equity, the sceptre Thine,
And of Thy Kingdom sure.

Thou lovest justice, hatest sin;
Therefore, hath God, thy God
With oil of gladness thee anoint,
Above thy fellows proud.

Thy robes breathe cassia, stacte, myrrh:
And thou shalt gladdened be
With music of sweet strings from out
Temples of ivory.

Kings' daughters on thee, honored, wait:
At thy right hand, behold!
The queen stands, clad in varied robes,
With diadem of gold.

Hearken, O daughter! See, O bride!
Thine ear bend to thy spouse;
Forget all those to thee allied,
Forget thy father's house.

And in thy beauty, shall the king
Delight. He is thy Lord;
Oh! bow before Him worshipping,
Who is by all adored.

Daughters of Tyre bringing gifts,
Shall thee with presents greet;
The richest of the nation shall
Thy favor loud entreat.

All-splendid throned, within the wall,
The queen sits like a star;
With 'broideries of shining gold
Her garments fringèd are.

In divers colors, rich arrayed,
They bring her to the King:
While virgins, her companion maids,
Her steps are following.

Rejoicing, they are guided in,
With exultation great
Into thy palace, led, O King!
Into thy palace-gate.

Thy sons shall fill thy sires' stead,
Who, from their royal birth,
Shall be by thee establishèd
Princes o'er all the earth.

In ev'ry generation, they
Shall celebrate thy name:
All men shall give thee thanks for aye
And everlasting fame!

E. C. D.

EXAGGERATIONS IN DEVOTIONAL TERMINOLOGY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Without wishing to give offence to the zealous conductors of a literary organ which represents one of the most fruitful devotions in modern times, I feel urged to remonstrate in the name of numerous fellow priests against the exaggerated expressions occasionally adopted by the prompters of popular practices of piety, in the periodicals which they make the vehicle of their propaganda. I have seen so often the effect of language like the following that it seemed to me an occasion for getting the subject before priests generally. The subjoined lines on the Blessed Virgin are from the 1913 Sacred Heart Calendar, published by the New York office of the Apostleship of Prayer. As they are featured over an entire page and in special type, they are no doubt carefully written and considered very fine.

It may well be said that our Lady's breast was the pulpit from which our Lord did—yes, and does—His preaching, that His Blessed Mother's influence colored all His divine dealings with men. She and He were one in mind and heart and deed. His hand when

raised to bless, then and always, was supported by hers. Those who would be His brothers must be her children. She was our co-redemptrix, one with Him in the suffering and death that bought our salvation. From the Cross He gave her to us as the most sacred of all beings, a real mother. All grace comes to us but through her. Their doctrine concerning her has invariably exposed all heresies. All true Catholics are known by their devotion to Mary. "To think of her is to praise God."

Catholics, if you would take an absolutely sure way of pleasing the Son, try to please, honor and serve His Mother, be devoted to her in word and work, imitate her.

And fly instinctively to her in distress. He could not refuse His Blessed Mother at Cana, and now no one ever asks her help in vain.

During ten years' experience in giving missions to non-Catholics, I found that no small amount of their misconceptions of Catholic doctrines, and their consequent prejudice against the Church, came from the extravagant language in which some Catholic writers indulge when stating Catholic truths or making theological deductions from them. A quaint saying of an old priest was that the Blessed Mother and the Pope were among the many good people who might often say, "Save me from my friends!"

Now doubtless, if properly understood, as the writer in the Calendar intentioned, the lines are quite correct. But how many will get his sense when they compare his statement: "She was our co-redemptrix," with the inspired text: "There is one God and one Mediator of God and men, the man Jesus Christ who gave himself a redemption for all." (1 Tim. 2:5-6.) The Calendar writer's context can hardly be said to relieve the confusion of the untrained or non-Catholic reader: "She was . . . one with Him in the suffering and death that brought our salvation." Her maternal sympathy made her suffer in His sufferings and her love for Him made her love us and desire our salvation, since such was His will. In these and many other ways, doubtless, Mary was united with Christ in His suffering and death. But was it not the union of the divine nature with His human nature that gave His sufferings the value to purchase our salvation? If she was not one with Him in this way, is it formally true to say that she was one with Him in the death that bought our salvation—and so is our co-redemptrix?

One might question also the exact sense of the assertion that "His Blessed Mother's influence colored all His divine dealings with men"; and the propriety of the poetic expression of the same idea which makes of Our Lady's breast the pulpit from which Christ preaches.

One might ask why the writer insists on the word "real" before mother, since this one adjective of many others, seems to challenge a scrutiny which in the present case many will think it cannot stand. To ask one more question, out of several that could still be asked: If "the most sacred of all beings" is a real mother—even Mary, in what words will a writer speak of that which is really divine?

It may be said that these phrases are the winged words of the poets of sunny Italy or even of the saints of the ages of faith. America in 1913 is dull of vision and cold of faith and prosaic of character. She must learn to walk before she can soar. She must be taught the A B C of the Catechism before she can appreciate the glory of mystic thought.

There is finally no field or call for such subtle suppositions as serve little more purpose than to record and convey vague ideas; nor for the awkward champion who promotes controversy instead of honor. In the present state of our country, when instruction is needed and minds are receptive, it seems a good rule for popular writers to state the teaching of the Church in unequivocal language, free from the paradoxes which apologists must waste years in explaining away, and so plain that the ordinary mind cannot help but understand it properly.

APOSTOLATE.

ABOUT OUR SEMINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

The suggestion of "Connatus" in the December number of your REVIEW, must, I am sure, have struck a sympathetic note in many a priest's soul. There is no doubt that if one compares the last generation of priests with the more modern product of our Seminaries there is a marked difference between the two classes. The young men are probably more polished ("neatly varnished", one of my old neighbors would say).

They wear better and smarter clothes, and not only more purple but all colors when on vacation; and they know a bit more about German rationalism and Wellhausen and the opera and baseball and railroad time-tables and summer-resorts. They use automobiles and carriages where the old men still walk, and they need improved bath-tubs and perfumery, and all kinds of breakfast foods. But they are not as efficient in the church, nor as sympathetic on sick-calls. They preach flashy sermons or talk against time where simple catechetical lessons would be more beneficial. The old people have not the same confidence in their judgment, and if they are popular it is more often with the young, especially with girls and the "sporty" among the young men. They are as a rule of the frivolous type, noisy and undignified, out of keeping with their profession. Their reading is confined to the newspapers and a light sort of trash which respectable and thinking men would not be proud to display.

I think all this is to be traced to a gradual abandoning of the old religious standards which the Sulpicians and the Oblates maintained. We are getting modern training without spiritual training, and I hold it to be a great pity that the religious are being replaced by the secular clergy as directors in our Seminaries. It may work here and there where the priests in the Seminary live under a sort of common rule and are managed by a man of superior character and unusual spiritual influence. But such men are few. With the average priest the rectorship of the Seminary becomes a step to promotion which he is made conscious of and which makes him look for popularity at the cost of higher convictions.

But what one misses in the young clergy, and it is to that I want to draw attention mostly, is that sturdy self-sacrificing zeal, that earnestness and simple devotion to the spiritual welfare of the people, which was the standing characteristic of the older Irish and German priests, whom our people loved and revered, despite the little roughnesses and external faults which could never destroy the confidence of their parishioners in them. Who thinks of applying the endearing name of "soggarth aroon" to our boisterous young assistants who talk like machines and grumble at any duty that takes them out of their smooth tracks or does not promise to pay? There

are certainly many exceptions; but they are not the product of our Seminaries, I think, but the result of the Seminaries still conducted by Order men or in the old countries.

I suppose I do not have to give my name for publication, in fact I would rather see the discussion carried on by priests whose standing could give weight and influence to their words in the REVIEW. I am only PASTOR FOGY.

THE TITLE "VERY REVEREND".

Qu. I see that in most Eastern Dioceses and in a large number of Western ones the Deans are called Very Reverend, while the Consultors are called Reverend. This is undoubtedly incorrect. The Consultors take the place of Canons and hold a higher office than Deans. In the Provincial Council of Milwaukee, which then included the Province of St. Paul, the order of precedence was officially established: 1. Vicar General and President of the Provincial Seminary; 2. Consultors; 3. Deans; 4. Professors in Provincial Seminary; 5. Pastors; 6. Assistants. The title Very Reverend is very loosely applied, when given to Deans—which is probably correct—and not given to Diocesan Consultors.

Resp. "Administrators of vacant dioceses, vicars general, provosts, archpriests, canons of cathedral chapters, heads and provincials of religious orders, and priors are by right entitled to the appellation *Very Reverend.* By courtesy some others, such as priors of monasteries over which abbots preside, rectors and local superiors of religious houses, presidents or heads of higher seminaries, are properly addressed *Very Reverend.* Doctors of divinity or of law, vicars forane or rural deans, presidents of colleges, diocesan consultors, examiners of the clergy, chancellors or secretaries of a diocese, fiscal procurators and others, along with simple priests, have no claim to be styled *Very Reverend.*" [1]

ROMAN GOSSIP AND ROMAN DECREES.

At the beginning of last year (28 January, 1912) the S. Congregation of Rites published a *Monitum,* addressed to the Bishops (Ordinaries) of the Catholic world, to the effect that so-called rescripts, official notices, responses(concessions, dec-

[1] Baart, *The Roman Court,* p. 281.

larations, privileges, or announcements of any kind whatsoever) purporting to issue from said Congregation have neither force nor value, unless they bear the signatures of the Cardinal Prefect of the Congregation and the Secretary (or Substitute) of the same. Moreover, such authoritative declarations are to be published in the Official Bulletin of the Roman Curia, the *Acta Apostolicae Sedis*. If they do not appear there, they are either not authentic or not of general application.

This is a matter of importance for those to whom Roman legislation is an item of conscientious observance. Despite the care of the present Sovereign Pontiff to suppress factitious and pretended agencies of Roman information, there are not a few members of a "reptile" press as well as reporters who, in their anxiety to furnish "news" at the earliest possible moment, anticipate official publication or even action by enlarging upon or interpreting for themselves shreds of information obtained somehow from menials in the antechambers of the prefects and secretaries of the S. Congregations. Thus there is as a rule some basis of truth in the premature cable reports that give life and advertisement to our newspaper agents. Money is as effective with the average Roman as it is with the average American, and *ceteris paribus* the wealthier news agencies get nearer as a rule to the source of correct information than the correspondents of our more Catholic but more economical journals.

Nevertheless the large news-gathering associations are not more reliable in what concerns the exact terms of much of their information. Hence when the New York Press Association publishes a cable to the effect that the Holy Father is about to issue a decree permitting "motion pictures" to be displayed in the churches, it may mean nothing more than that the question has been brought to the notice of the authorities in Rome, and that it received some discussion in which it was argued that, if the Blessed Sacrament were removed, the church kept well-lighted, and separate sections of the church were assigned to the men and the women, the danger of abuse or scandal would be reduced to a minimum.

Such a discussion, however, and the expression of the opinion of some one present that the Holy Father might regard

the argument favorably, is not equivalent to the probable issuance of a decree permitting "moving-picture" exhibitions in our churches. Much less does it authorize the announcement that "the Holy Father permits motion pictures in churches".

Similarly, the foreign ecclesiastical magazines at times publish decisions or answers to questions and doubts by an official of one or other of the Roman Congregations. These communications usually issue from the headquarters or secretariate of the Congregation, and have the force either of a personal interpretation of law, or the special application of a privilege to the locality or person to whom they are addressed. But they cannot justly be quoted as enactments or pronouncements for the Church at large. For this it is necessary not only that the terms of the law or the exemption be general, but likewise that they be published in the official organ of the Apostolic See.

Much that appears in the *Acta Apostolicae Sedis* has indeed no general application, but is published as a matter of record simply; but no general law or interpretation has binding force unless it is given in its pages.

CATHOLIC STUDENTS AT THE UNIVERSITY OF CALIFORNIA.

It is now five years since the Most Reverend Archbishop Riordan established a Catholic hall at the University of California. During those years, the hall has exerted a remarkable and gradually increasing influence on the student life of the University. This is noticeable especially in the more frequent attendance at Mass and Holy Communion and greater loyalty to religious truth on the part of Catholic students; and in a better understanding of Catholic doctrine and a more friendly attitude toward the Church on the part of the university public.

During the year 1911-12 there were registered at Newman Hall (counting only those who have remained the whole year) 257 Catholic students. Of these, 63 were from San Francisco; 40 from Berkeley; 23 from Oakland; 11 from Los Angeles; 99 from other towns in California, and 21 from outside the State of California. Classified according to the courses

of study, they are divided as follows: 15 in Agriculture, 3 in Architecture, 12 in Civil Engineering, 1 in Chemistry, 12 in Commerce, 1 in Electrical Engineering, 7 in Law, 17 in Letters, 20 in Mechanics, 6 in Medicine, 10 in Mining, 48 in Natural Science, 2 in Pharmacy, 1 in Dentistry, 102 in Social Science.

Religious Services.

Throughout the year, Holy Mass was offered in the chapel every weekday morning at 7.15 and on Sunday mornings at 7.30 and 10.30, and Benediction of the Blessed Sacrament was given at 5 o'clock on Sunday afternoons. Sermons having special reference to the needs of the students were preached every Sunday. Eight adults were received into the Church and the Sacrament of Confirmation was administered to fourteen. From 22 October to 29 October the Rev. Thomas F. Burke and the Rev. Bertrand L. Conway, Paulist Fathers from New York, conducted a mission in the students' chapel. The exercises of the mission were well attended, not only by Catholic but also by non-Catholic students and professors of the University. Beginning on 12 April, the Forty Hours' Devotion to the Blessed Sacrament was held in the chapel. On Low Sunday, at the close of the "Forty Hours" over two hundred members of the *Newman Club* received Holy Communion.

Lectures and Conferences.

In addition to the sermons on Sundays, the chaplains gave lectures and conferences on two days of the week throughout the college terms. Addresses were given in the hall during the year by the Most Reverend Archbishop Riordan, President Benjamin Ide Wheeler, the Right Reverend D. J. O'Connell, Prof. H. Morse Stephens, Mr. Joseph S. Tobin, the Rev. John J. Cantwell, Prof. E. W. Hilgard, Miss Lucy Sprague (Dean of Women in the University), the Rev. Charles A. Ramm, the Rev. Zephyrin Englehart, O.F.M., and Prof. George D. Louderback.

Library.

The library at present contains about nine hundred and fifty books. These books are well selected and are, for the

most part, indispensable; but so small a library must necessarily be inadequate for the needs of the institution. Frequently during the last few months we have received communications from different parts of the state asking permission to consult in *Newman Hall* Library authoritative books of reference in Church History, Catholic Philosophy, and kindred subjects. Unfortunately in many cases we have been obliged to answer that the books desired were not yet in our library. We hope that, with the aid of generous friends, we may soon have a library in keeping with the needs of the work.

The Alumni Council.

One of the most encouraging features of the work at *Newman Hall* has been the substantial growth of the Alumni Council of the *Newman Club*. This organization was formed about a year and a half ago. It is composed principally of Catholic graduates of the university. Former students who have attended the university for at least one year are admitted as associate members. The object of the organization is to form a closer union among the Catholic graduates and students and to further the interests of the *Newman Club*.

The Hall as a Centre for Other Work.

Newman Hall has been of service in many other ways besides those already mentioned. It has afforded a place for quiet study and needed recreation. The temporal as well as the spiritual welfare of the students has been kept in mind. They have been assisted in arranging their courses of study; suitable boarding places have been secured for many; profitable occupation has been obtained for those who earn their way while in the University; individual instruction in religion has been given to not a few; and the Hall has served in general as a bureau of information on Catholic questions. The reading room and library have been open for the use of students daily from seven in the morning until half-past nine in the evening. Regulation bowling alleys, a billiard table and pool table have been kept in good condition and have been in use every afternoon and evening. An entertainment, a reception, or a musical has been held at least once a month throughout the year. Plans are being made to render the

Hall of still greater service to the students during the year 1912-13. Many courses of lectures and conferences are being arranged. The subjects and dates of these lectures and conferences are announced from time to time by means of the newspapers and the bulletin boards of the university. A series of mission sermons and lectures is given periodically mornings and evenings of the week. The morning services begin at half-past six o'clock, and the evening services at half-past seven.

Newman Club.

The *Newman Club* is the Catholic student organization of the University. Catholic students registered in the University are expected to affiliate with this organization. The dues are $1 a term. These dues, collected by the treasurer of the Newman Club, pay merely the expenses incurred by the receptions and entertainments held by the students. No students live in Newman Hall, nor are there any dormitories connected with the institution. The building is taken up entirely by a chapel, two reading rooms, and a large reception room, and a library.

The Rev. Thomas Lantry O'Neill, C.S.P., is the regular chaplain of the Hall.

THE PRAYER "OBSECRO TE" AFTER MASS.

As the prayer "Obsecro Te, dulcissime Jesu," which by a recent decree of the Holy Father (29 August, 1912) has been specially recommended to priests, is wrongly printed (the words "mihi ablutio omnium delictorum meorum; mors tua sit" are omitted in the London edition) in the latest English edition of our *Raccolta* (Burns & Oates), we give here the correct version of the same according to the authentic text published by the S. Congregation of the Holy Office (Section of Indulgences):

"*Obsecro te, dulcissime Domine Jesu Christe, ut Passio tua sit mihi virtus, qua muniar, protegar atque defendar; vulnera tua sint mihi cibus potusque, quibus pascar, inebrier atque delecter: aspersio sanguinis tui sit mihi ablutio omnium delictorum meorum: mors tua sit mihi gloria sempiterna. In his*

sit mihi refectio, exsultatio, sanitas et dulcedo cordis mei. Qui vivis et regnas in saecula saeculorum. Amen."

Priests who, after celebrating Mass, recite (on their knees, if possible) this prayer, obtain remission of the defects and faults committed through human frailty during the Holy Sacrifice. The indulgence of three years attached by Pope Pius IX, 11 December, 1846, to the same prayer is confirmed.

THE "THREE DAYS" OF THE FORTY HOURS' DEVOTION.

Qu. It is stated by some that in order to gain the plenary indulgence of the Forty Hours it is necessary to have the Blessed Sacrament exposed fully forty hours. They accordingly open the Exposition ceremonies at 6 A. M. on two days, and close the devotion at 9 P. M. On the third day the Exposition begins at 6 A. M. and closes at 4 P. M. An archbishop is quoted as authority for the opinion that the custom of reposing the Blessed Sacrament during the night is simply a privilege, and that the hours are to be counted as including the night. If that be the case there seems to be no need for beginning the Exposition as early as is usually done in our churches. S. K.

Resp. The Clementine Instruction which requires as a condition for granting the plenary indulgence of the Forty Hours' Adoration, that the devotion continue uninterruptedly for forty hours, is not binding outside the city of Rome. For other localities the Ordinary is expected to regulate the manner of conducting the devotion so as to follow as far as possible the regulations laid down in the Instruction. As it is generally inconvenient to continue the prayer during the night, the custom of exposing the Blessed Sacrament for some hours on each of three successive days, so as to cover the forty hours, prevails nearly everywhere.

This period of forty hours, however, is not to be abbreviated or lengthened, at least substantially, at the option of pastors or bishops, if the indulgence is to be gained. The archbishop whose authority is cited was most likely misunderstood. St. Charles, in his Decrees for the Church of Milan, lays down the rule that where the devotion cannot be continuously observed for forty hours, the bishop is to see that the number of hours be supplied during the day: " inter diu compensetur

continenti orandi spatio" (*Act. Eccl. Mediol.* P. I, Conc. Prov. IV, p. 118). The same decree prohibits the needless protraction: "praefinito illo quadraginta horarum tempore, nec vero diutius, oratio celebretur."

As to the time for beginning and ending the devotion on each of the three days, the convenience of the people is of first consideration, since the indulgence is granted for their benefit. Holy Communion can of course be given at any hour, even when the Blessed Sacrament is not actually exposed. But the visit of adoration must be made during the actual Exposition.

MAY THE ABSOLUTION BE GRANTED SOLEMNLY AFTER A LOW REQUIEM MASS?

Qu. Is it permitted to chant the Absolution after a low Requiem Mass?

Resp. Yes, according to an affirmative ruling of the S. Congregation of Rites, in answer to the question: "an liceat sacerdoti canere post Missam privatam *Responsorium Libera me, Domine,* aut quid simile, pro Defunctis, praesente vel absente cadavere?" (S. R. C., 28 March, 1908.)

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Old Testament Introduction. After scanning Holzhey's new Special Introduction to the Old Testament,[1] one is amazed at its boldness and readily understands why the Consistorial Congregation, 26 June, 1912,[2] speedily prohibited the use of the work in seminaries, even for consultation. To the Pentateuch 54 pages are given; and yet to the authentic interpretation thereof, not a line! The Biblical Commission is simply ignored. The student is not told even the bare fact that that Commission twice (27 June, 1906; 30 June, 1909) issued authentic decisions bearing upon the Pentateuch. Moreover, the double Isaias is defended against the Biblical Commission's decision of 29 June, 1908. The Messianic value of Is. 40-66 is denied; these chapters are interpreted about the present and not the future; about Cyrus and not the Christ. The composition of Jonas is set at between 400 and 300 B. C. Lamentations are denied to Jeremias. That such a book has been published for the use of seminarians is a clear proof of the need of the Consistorial Congregation to back up the decisions of the Biblical Commission—especially when we find that such a review as *Biblische Zeitschrift* (1912, page 289) favors the book.

2. Old Testament Commentary. a. *The International Critical Commentary* has completed the Minor Prophets in three volumes.[3] In the second volume, Professor Smith interprets Micah, Zephania, and Nahum. For his work on Micah, he has used some of the material left by the late Dr. W. R. Harper, who was to have edited that prophet for the series. Dr. W. Hayes Ward gives only 28 pages to Habakkuk—rather a contrast to the 360 pages of metrical, textual, and

[1] *Kurtzgefastes Lehrbuch der speziellen Einleitung in das alte Testament,* von Dr. Karl Holzhey, Professor in Freising. (Paderborn, 1912.)

[2] See *Acta Apostolicae Sedis,* 16 Aug., 1912.

[3] *Amos and Hosea,* by William Rainey Harper, 1905; *Micah, Zephaniah, Nahum, Habakkuk, Obadaiah and Joel,* by John Merlin Powis Smith, William Hayes Ward, and Julius A. Bewer, 1911; *Haggai, Zechariah, Malachi, and Jonah,* by Hinckley G. Mitchell, J. M. P. Smith, and J. A. Bewer, 1912.

critical notes of Prof. Smith. Obadiah and Joel fall to the lot of Prof. Bewer and receive 140 pages. The locust plague in Joel is admitted to be fact-narrative. This admission is refreshing. Indeed Professor Bewer not rarely defends traditional and conservative views. For instance, he scouts Winckler's theory of a post-exilic destruction of Jerusalem about 500 B. C., and considers that the Edomites burned the Temple at the time of the deportation of the people of Judea by the Assyrians. The anti-Edomite prophesies and allusions point to Edomite aggressions at the capture of Jerusalem, 587-6 B. C. In the third volume of the series on the Minor Prophets, H. G. Mitchell, Professor of Hebrew and Old Testament Exegesis in Tufts College, gives 79 pages to Haggai and 282 to Zechariah; Malachi is treated by J. M. P. Smith, Professor of Semitic Languages and Literatures in Chicago University, in 88 pages; Jonah by Professor Bewer in 65.

The latter, as we might expect, takes the story of Jonas as a fairy-tale. "It is all passing strange. We are in wonderland. Surely this is not the record of actual historical events nor was it ever intended as such. It is a sin against the author to treat as literal prose what he intended as poetry" (p. 4). The whole story is merely one of a group which Frobenius calls "Jonah-stories", a variation of the *man-and-the-beast* motif. Professor Bewer examines some of the non-Catholic attempts to show the possibility of this Jonas-story as a natural, not a supernatural history. Such attempts are futile. The Catholic attitude is that the story is fact-narrative of the miraculous, not of the normal. Among prominent Catholic scholars only Simon and Jahn have denied the historicity of Jonas. These two critics are by no means orthodox. The "Introduction" of the latter was condemned to the "Index". "Providentissimus Deus" implicitly condemned the ideas of both in the matter of inspiration.

Why are Catholics so unanimous in upholding as fact-narrative a story which almost all non-Catholic authors now look upon as a pretty fairy-tale? Chiefly because of the authority of our Lord. The Jews asked Him for a "sign"—a miracle to prove that He was in very truth the Messias. His reply was that no "sign" would be given them other than

"the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here."[4] What the Jews asked for as apologetic proof of the Messiahship of Jesus was not a fairy-tale but a real miracle. To have palmed off a fairy-tale upon them as a "sign" —a miracle in proof of His message from the Father—would have been to have deceived them. The argument is from fact to fact and not from fiction to fact; *just as* Jonas was in the belly of the great fish (whatever it may have been) three days and three nights, *even so* He will be in the heart of the earth three days and three nights. If the stay of Jonas in the belly of the fish be a fairy-tale, the stay of the body of Jesus in the heart of the earth is also a fairy-tale. If the salvation of Jonas alive from the belly of the fish be a fact of the past, the resurrection of Jesus from the heart of the earth is a fact of the future. If the men of Ninive in the Jonas-story are a mere fancy, how shall they, in very deed, arise to judge and condemn the Jews for their rejection of the Messias? Are the penances preached by Jonas and done by Ninive only a fiction? Then the preaching of Jesus is only a fancy. And what would be the sense of saying that He, an historical Person, was greater than Jonas, a poetical fiction? The parallel is deadly throughout. The whole force of the striking contrasts is lost, if we admit that Jesus is appealing to a mere yarn as apologetic proof of His Messiahship.

b. *The Cambridge Bible for Schools and Colleges*[5] has three new volumes of Old Testament study. Professor Driver contributes "Exodus", with exhaustive notes and long excurses, a much more scientific commentary than one finds in the series as a whole. Dr. McNeile, in *Numbers,* draws much upon C. B. Gray's commentary in the *International Critical Commentary;* and is much more fitted to the collegian than is Driver's *Exodus.* A. T. Chapman, *Introduction to the Pentateuch,* tries to popularize the position of

[4] Matt. 12:40-41; 16:4; Luke 11:29-32.
[5] G. P. Putnam's Sons, New York.

Wellhausen and Kuenen; and goes into the various arguments for the post-Mosaic authorship of the five books of the Law —the literary character of the books, the origin of the laws, etc.

c. *The Century Bible* [6] has added to its list *Jeremiah and Lamentations* by Professor A. S. Peake. He opposes the traditional Jeremias-authorship of Lamentations; but is conservative of much that Duhm and Schmidt [7] cast off.

d. Dr. Hitchcock has given us the only commentary on Isaias written by a Catholic in English and now extant.[8]

Dr. Hitchcock had already established a reputation of careful and accurate work in his *The Higher Criticism of Isaiah.* That reputation is not impaired by the work before us. What may be considered the first section of Isaias is here interpreted; it is a collection of his prophecies before the fall of Damascus—at least according to the author's chronological setting of the poems. Fr. Condamin [9] argues from Is. 10: 9, "Is not Calno as Carchemish?" that at least the prophecy contained in 10: 5-11: 9 must be dated after 717 B. C., the year of the fall of Carchemish.

Dr. Hitchcock translates the Massoretic or Hebrew text pretty much as it has come down to us. Emendations of that text are scarcely ever suggested from the various translations. True, the Septuagint is used. Just what is meant when this version is spoken of as the "Greek Vulgate" is not quite clear. Is it the *textus receptus* in all its imperfection? Scarcely. Is it one of the various recensions of the Septuagint? As we are still very much in the dark about the Hesychian, Lucianic, and other recensions of the Septuagint, and as the opinion is now spreading that in some books, for instance, Tobias, we have not various recensions of the Septuagint but rather distinct and independent Greek versions, it might be well for a while to keep to the long-standing and sufficiently clear term "Septuagint".

The translation of Dr. Hitchcock is rather crude at times; but seeks above all else to be faithful to the Massorah. The

[6] Jack, Edinburgh.

[7] Cf. *Encyclopedia Biblica,* s. v.

[8] *The First Twelve Chapters of Isaiah,* a New Translation and Commentary. By the Reverend George S. Hitchcock, D.D. Burns and Oates, London, 1912.

[9] *Le Livre d'Isiaie, traduction critique avec notes et commentaire;* Paris, 1905, p. 98.

notes are illuminating, for the most part popular in form, and never heavily burdened with scientific lore. Still, they are painstaking and scholarly. Take an instance.

> 8. "And Jehovah said to me,
> Take to thee a great tablet,
>
> And write on it with the pen of a man,
> For Maher-shalal-hash-baz."

Four pages are devoted to this verse. The Hebrew word for tablet is scientifically traced and interpreted. The historicity of script in Isaias's time is examined. The writing must have been in the angular forms of the Megiddo lion-seal and Gezer inscriptions, both probably of the eighth century B. C.; the two Cyprian bronze bowls with inscriptions to Baal of Lebanon, one of about 950 B. C., the other of about 850 B. C.; the Moabite stone, set by Mesha about 853 B. C.; the Siloam inscription of probably 701 B. C. The enigmatic "Maher-shalal-hash-baz" is interpreted as a warning about spoliation. It is a mistake to say that the letter *heth* in *hash* is pronounced as *ch* in Scotch *loch;* this *ch* is rather the aspirated *caph;* there is in Aryan languages no equivalent to the Semitic *heth*—an aspirated *h* sounded by the vibration of that part of the vocal cavity which is at the base of the tongue, and not by the vibration of the soft palate. This latter vibration produces the sound distinctive of Scotch *ch* in *loch,* German *ch* in *ich,* Spanish *j* and Semitic aspirated *caph;* just as Germans differ in the delicacy or harshness of their *ch,* so Semitic peoples differ in the aspiration of their *caph;* but none identifies the aspirated *caph* with *heth.*

There are a few other slips in the work of Dr. Hitchcock. Damascus is said to have fallen in 733 B. C. (p. 144) and after 734 B. C. (p. 199). The form of his book will not attract. Only students will use it at all; and students would prefer to have a continued text with foot-notes, rather than a text interspersed with notes of various kinds. The author makes no attempt to follow any of the extant systems of explaining Hebrew metre; hence his mention of strophes is rather misleading than illuminating. A strophe is supposed to have some kind of structure; his strophes have none. However, Dr. Hitchcock's translations and commentaries will be

very helpful for those who have neither the knowledge nor the time to use the various more critical works that are extant; and it has the great advantage of being thoroughly orthodox in the matter of the prophecies—cf. 7: 14-16 on the Virgin birth; 8: 22-9: 7 on the "Child born to us"; 11: 1 on the "Root of Jesse". It is refreshing nowadays to find a treatise on the prophets which is written by one who is so old-fashioned as to believe in the supernatural and to have no hesitation about the possibility of prophecy in the Old Testament. In translating 9: 5, Dr. Hitchcock tries to follow out the assonance of *yeled* with *yullad,* by translating "For a *bairn* has been *born* to us"; the assonance is thus conserved; but the style of Isaias is ruined.

3. Anglicans and the Bible. On 21 November, 1912, the Lower House of Convocation at Canterbury authoritatively set the Anglican Church on record in the matter of doing away with the canon of the Bible. The Dean of Westminster explained that some of the candidates to orders were troubled with scruples when answering the Rubric of the ordination-ceremony: "Do you believe in *all* the canonical Scriptures of the Old and the New Testament?" The dean of the usurping canons of the old Benedictine monastery suggested that the word *all* be stricken from the Rubric; and the hesitancy of the candidates to orders be in this wise forestalled. Canon Newbolt, whose writings on the priesthood[10] are familiar to us priests, stood firm against the un-Christian motion—in vain. His voice of protest was as if unheard; it was the voice of passing Anglicanism. By a vote of forty to thirty, the word *all* was omitted; worse still, a Rubric was accepted that would meet the wishes of the most rationalistic young candidate for orders. He is now to be asked: "Do you believe that the canonical Scriptures of the Old and New Testament contain all that is necessary for salvation?" Why Harnack would say "Yes" to that! The "canonical Scriptures of the Old and New Testaments"—what are they? What you will! "All that is necessary for salvation"—what is that? What you will! The future minister of the Angli-

[10] *Speculum Sacerdotum* (1893); *Priestly Ideals* (1898); *Apostles of the Lord* (1901); *Priestly Blemishes* (1902).

can Church may boil Christianity down to what Harnack calls *its essence;* he may fancy he has rid the creed of the watering of centuries and got down to the single article of the primitive Church—the belief in God the Father; he may be as rationalistic as Canon Hensley Henson, and yet have no scruple at ordination to say "Yes" to the new Rubric. The aforementioned Canon Hensley Henson is in like manner a canon of Westminster. Some few years ago, at the Congress of Religions in Boston, he astonished even Anglicans at the elasticity of his Christianity; and set all religions, whether Christian or non-Christian, on a par. "The Spirit of Truth breathes in all religions or in no religion," was his thesis. The same broadness of Christianity was preached in less uncompromising language by two canons of Christ Church, Oxford—Dr. Sanday, Lady Margaret Professor of Divinity at Oxford, and Dr. Driver, Regius Professor of Hebrew at Oxford—just four years ago, during the Congress for the History of Religions. If she only knew, poor Lady Margaret, what manner of divinity is taught by the two Lady Margaret Professors of Divinity, Dr. Sanday in Oxford and Dr. Inge in Cambridge, she would wince at the realization that she had founded chairs to defend a divinity that is broader than Christianity. "Fifty years ago I suppose that it was the custom to divide religions into true and false. There was in fact but one true religion." [11] "This was the old way of looking at things; and now it is beginning to break down; indeed it has to a great extent already broken down." Having admitted that all religions are true and that Christianity is at best a higher form of religious truth than are non-Christian religions, Dr. Sanday does not at all surprise us by doing away with miracles, even the miracles of Christ, the very apologetic foundation of Christianity. At the Church Congress, held in Middlesborough, England, last October, he admitted that his mind was in a state of indecision in regard to miracles; such indecision is tantamount to their rejection. Unless we are certain of the historicity of the miracles of Jesus, we have no certain apologetic foundation upon which to build

[11] Cf. *Christianity and other Religions.* Three short sermons by S. R. Driver, D.D., and W. Sanday, D.D., Canons of Christ Church, (London, 1908), p. 7.

our belief; we are uncertain of Christianity; we should be logically agnostics, even though we be illogically ministers of the Gospel of the God-Man. His indecision, Dr. Sanday explained,[12] " was not indecision as to the truths of the Christian creed, but he had been trying to find an expression which would include and harmonize a number of movements of thought; and in the course of that process one was bound to pass through a stage of indecision ". His treatment of miracles made it clear that he admitted nothing contrary to the laws of nature and thought that the Gospel narrative of the miraculous, " if we knew more, would probably turn out to be less abnormal than it seemed."

4. Cypriotic Finds. The various excavations of the Palestine Exploration Fund at Lachis, Tell es-Safi, Gezer, and 'Ain Shems have resulted in finds that it is archeologically important to line up with like finds of near-by excavations. Dr. Max Ohnefalsch-Richter[13] sums up the finds of near-by Cyprus. There is no trace of the Paleolithic or Older Stone Age; flint and obsidian were not to be found in Cyprus, and hence could not be used as implements. Of the Neolithic or Younger Stone Age with its polished stone implements, very slight trace has been found—the few stone weapons occur in the Bronze Age grounds. The Bronze or Copper Age begins in Cyprus much earlier than elsewhere. Naturally so; for the island has given its name to Aryan languages for *copper* as well as *cypress* trees. Several thousand years older than the copper-mines of Spain, older and more international than the mines of Sinai and of Crete, the Cyprus mines occasioned an Age of Bronze when all around the little island Neolithic implements were at work. A number of early copper instruments are supposed by Dr. Ohnefalsch-Richter to have been invented in Cyprus—the axe, a replica of the stone axe with rounded edge; the pin, awl, and bur-chisel-shaped instruments, imitations of the bone and horn implements of the Neolithic Age; the nail, the sewing needle, and such like developments of the pin. On one of these stitching needles were found bits of linen cloth. Later came swords, ear-rings, and

[12] *Church Times*, 11 October.

[13] " The Civilization of Cyprus in Prehistoric Times," *Contemporary Review*, November, 1912, p. 703.

pottery. That these Cypriotic implements of the Copper-Bronze Age reached Palestine is clear from the finds at Tell el-Hesy, Abu Shushem, Eba Jebal, and upon the Mount of Olives. How early was this Copper Age of Cyprus? We can form a rough estimate by the fact that the Libyan antiquities of the British Museum are rated as predynastic; and yet these same diggings of Professor Flinders Petrie are undoubtedly Cypriotic bronze implements and bottle-gourd vessels. Just how old *predynastic* means is problematic. According to E. Meyer, the first Egyptian dynasty was about 3300 B. C.; according to Flinders Petrie, about 5500 B. C. A good study of the two schools of Egyptian chronology is made by A. M. Skelly, O.P.[14] He readily disposes of the notion that the human race was created only 6000 or 4000 years before Christ; and shows that the Old Testament narrative is history but not a complete chronology. In speaking of the pyramid of Cheops, Fr. Skelly says that, "when perfect, it was covered with white marble." Is this true? The American excavators have unearthed a portion of the pyramid which neither wind nor vandal has destroyed; my recollection of this portion is not of white marble but of a polished limestone—the same stone, in fact, as makes up all the pyramid except the tomb-chamber of massive blocks of polished granite.

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[14] "Inscriptions of Sinai and their relation to certain facts of Scripture," *American Catholic Quarterly Review*, Oct., 1912, pp. 678-691.

Criticisms and Notes.

THE LIFE AND TIMES OF BISHOP CHALLONER, 1691–1781. By Edwin H. Burton, D.D., Vice-President of St. Edmund's College, Old Hall: Fellow of the Royal Historical Society. Two volumes. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1909. Pp. 403 and 367.

THE DAWN OF THE CATHOLIC REVIVAL IN ENGLAND, 1781–1803. By Bernard Ward, F.R.Hist.S., President of St. Edmund's College. Two volumes. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1909. Pp. 370 and 316.

THE EVE OF CATHOLIC EMANCIPATION. Being the History of the English Catholics during the First Thirty Years of the Nineteenth Century. By the Right Rev. Monsignor Bernard Ward, F.R.Hist.S., President of St. Edmund's College. Three volumes. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1911. Pp. 277, 263, and 390.

We group the review of Dr. Burton's *Life of Bishop Challoner* and the *Dawn of the Catholic Revival* with that of Mgr. Ward's latest volumes on *The Eve of Catholic Emancipation,* because together they give a continuous history of the Catholic Church in England, from the dark days of the Revolution that brought William of Orange to nourish the growth of anti-Catholic prejudice, until the time when, after the passing of the Act of Emancipation, the Earl of Surrey, grandfather of the present Duke of Norfolk, took his seat as the first Catholic member of the Lower House, only a little while before Daniel O'Connell was accorded a similar right in the House of Commons to represent the Irish County of Clare.

The three works are moreover written in a spirit of sympathetic collaboration by the President and the Vice-President of the venerable St. Edmund's College, Old Hall. In drawing their material from common though hitherto unused sources, the authors have enhanced its value by the apposite use they have made of it, thus sparing the reader not only useless repetitions but also wrong constructions and discordant interpretations of documents and facts, upon which the judgment of two minds, exceptionally fitted for such study, had been exercised before appealing to the general public in print.

The Catholic Church in England to-day, though not remarkable for its growth in numbers, occupies a position of singular influence by reason of certain admirable qualities which characterize its activity and command respect in the domain of public life, chiefly of art and letters. This power, which gives the germinating and sustaining force of Catholic faith to English Catholic literature in the United States and other English-speaking countries, took root in the dark days of the seventeenth century. This was the time of trials which succeeded the bursting of the seed, when men were doubtful for a short time whether the martyr blood, that had started to nourish the undeveloped germ of a tried faith, might not be absorbed by the warm dry earth of the hoped-for prosperity. The life of Bishop Challoner marks the starting-point and process of this underground growth, down to the days of the first Relief Act toward the end of the eighteenth century. Hitherto comparatively little has been known of that remarkable career, placed within a period seemingly unproductive of results. This is due to the fact that its activity was dedicated to the spiritual life, whilst intellectual culture aimed at a practical purpose, the fruits of which we note in English Catholicism to-day and which distinguishes the latter from the less practical intellectual Catholic life of France and the unintellectual practical life of America.

But Dr. Burton has opened the ground by careful study of the archives of the London Vicariate, the Midland District, the Northern Archives in Ushaw College, the libraries of the English and foreign ecclesiastical colleges, and numerous personal diaries scattered abroad. From these sources he makes up an admirable portrait of Bishop Challoner in true and attractive setting.

In continuing the history of English Catholicism for the years which followed Bishop Challoner's death in 1781, Monsignor Ward has availed himself, as already indicated, of the very sources which afford a truer knowledge of Challoner and his younger contemporaries, notably Milner, Barnard, and Charles Butler, to whom in turn we owe biographical appreciations of Challoner.

The Dawn of the Catholic Revival begins with the final acts of the Penal Law period, whilst James Talbot was Vicar Apostolic of the London District. This period coincides with the appointment of Dr. Carroll as first Bishop of Baltimore in the United States. The story of the beginning and gradual development, amid heated controversies, of the Relief Bill, leading eventually to the abrogation in 1791 of the Penal Code against Catholics, forms the substance of Mgr. Ward's first volume. The second period is marked by the advent of the French Refugee priests who were an important

element in the growth of Catholicity and in English history of that time. With the revival brought about by the closing of Catholic institutions in France, colleges and convents began again to appear in England. Thenceforth a new growth covers the land and husbandmen multiply, not always without conflict as to the proper marking-off of the lines of progress. The concluding chapter brings before us the figure of Dr. Milner consecrated in the chapel at Winchester, surrounded by the Abbé Carron, Dr. Lingard, and Dr. Poynter who was to be consecrated shortly after. Milner and Poynter were to fight God's battles in as different ways as Newman and Manning in a later day were to fight them.

The three volumes entitled *The Eve of Catholic Emancipation* trace for us the events of a very important quarter of the last century. In speaking of the history of Emancipation, it must be remembered that the author writes of England. The history of Ireland's struggle against British misrule at this time forms indeed a far more important part of that franchisement. Dr. Ward fully appreciates that fact, as his account shows. "Politically speaking," he says, "Emancipation was from the beginning an Irish, not an English question." More than a quarter of a century before it was accepted in England, the right of Catholics to sit and vote in Parliament was recognized in Ireland. But Dr. Ward's avowed object is not to give a comprehensive history of Catholic Emancipation, but to discuss an important episode of that campaign, for England.

The two figures that loom up largest in this history are those already mentioned in our reference to the closing volume of Dr. Ward's *Dawn of the Catholic Revival,* namely Bishops Milner and Poynter. Of the former we have two pictures, one a biography by Husenbeth, and the other a copy of the same by Father Amherst in his *History of Catholic Emancipation.* Of Dr. Poynter there exist, besides such current accounts as are contained in the two mentioned, that of Charles Butler. From these sketches the reader receives the impression that Milner was a man not only superior intellectually to Dr. Poynter, but also much better equipped by temperament and correctness of judgment than his opponent in Church polity. Our author corrects this impression and shows that, if Milner's *End of Controversy* saw him victorious, it was not always because he was in the right, or because his method was fair to his adversary, however sincere he was in his purpose.

Looking back over the field of Catholic activity one cannot but be struck by the fact that the men who guided the destinies of the Catholic people during this entire period of revival were bishops of unusual intellectual attainments. Many, if not most of them,

were university men whose academic training imparted to their practical sense and love of religion that grace of diction and appeal which helped to disarm prejudice in high place and bespoke the reasonableness of the faith of such leaders of Christ's Church. Many of the active clergy too drew their inspiration from those seats of learning at home and abroad which had become identified with the national genius which the so-called Reformation had sought to stifle as well as to deny. Ushaw, Old Hall, Oscott, Downside, Stonyhurst, and Lisbon, Valladolid, Douay, St. Edmond's, Paris, and the English College at Rome, are all in thriving condition as a result.

That the volumes are throughout entertaining as well as instructive need hardly be stated here. There is a good deal of what to most readers will be new history, contained in these pages, and the author treats difficult passages, such as the differences between English and Irish bishops, and the contentions about the reëstablishment of the Society of Jesus, in the conservative and objective manner of the true historian.

H. H.

THE GROWTH AND DEVELOPMENT OF THE CATHOLIC SCHOOL SYSTEM IN THE UNITED STATES. By the Rev. J. A. Burns, C.S.C., Ph.D. New York, Cincinnati, Chicago: Benziger Bros. 1912. Pp. 421.

In a previous work the author of the above volume treated of the principles, establishment, and early growth of the Catholic school system in the United States. In the book at hand he narrates the history of the movement from the Great Immigration about the year 1841, up to the present day. The quarter of a century following the early 'forties was a period of adjustation and expansion to meet the sudden and rapid influx of population. Impelled by poverty and famine, millions of Catholic immigrants left their homes in Ireland to seek a shelter in this land of plenty and prosperity, while Germany sent hither multitudes no less numerous. Catholic educational history during this period is practically identified with the contemporaneous development of the religious sisterhoods and brotherhoods. Some idea of this growth may be gleaned from the fact that, whilst at the opening of the Great Immigration movement there were but thirteen religious communities (and these all of women) in the United States engaged in parish school work, during the period twenty-five new communities entered the field. The idea suggested by these figures will be further enlarged when it is remembered that in 1910 the teaching communities of women alone

numbered above two hundred and sixty-four. Although the teaching brotherhoods were of course of relatively less rapid development, about a dozen communities are now reaping the harvest which was sown by the little band of (six) "Brothers of St. Joseph" whom Father Edward Sourin had with him when he landed in New York, 13 September, 1841.

The story of this marvelous development of the religious teacherhoods, and consequently of their scholastic activity, reads almost like a romance in Father Burns' narrative. And yet it is not simply story, much less romance, that he writes, but veridical history, reflected mostly from the sober chronicles and annals set down in simplicity by those who lived and made the history itself. The period of expansion was succeeded by a period of stricter organization and consolidation. This was stimulated and urged forward by various conciliar enactments and the equally definite Instruction of the Propaganda in 1875, which was approved and confirmed by the Pope and which formed the basis of much of the school legislation of the Third Plenary Council, held at Baltimore in 1884. This legislation contributed greatly to centralize the diocesan control of Catholic education, and to develop normal schools, summer institutes, etc. Out of the Diocesan School Board grew the Superintendent System which, starting in New York in 1888, was subsequently greatly developed in Philadelphia by the Rev. John W. Shanahan, the present Bishop of Harrisburg, and "reached a degree of practical perfection" under the superintendency of Bishop Shanahan's successor, the Right Rev. Mgr. Philip R. McDevitt. The leading aspects of these stages of organic development are ably described by Father Burns in the volume before us.

The discussion of educational rights which was precipitated in December, 1891, by the appearance of Professor Bouquillon's famous pamphlet *Education: to whom does it belong?* is likewise succinctly and objectively set forth in these pages. Indeed if one were asked where to find a clear and at the same time fair summary of that scholastic controversy, which, not without acrimony, agitated so many Catholic minds, lay and cleric, in this country some twenty and more years ago, one could hardly point to a more reliable source than the chapter on Catholic Schools and the State in this volume.

The chapter on the Economical Side of the School Question (part of which was contributed as an article to this REVIEW; May, 1911) contains much of the eloquent suggestiveness of figures. For instance this, the average annual cost of educating per capita in the parish schools is about eight dollars ($8.00). For the 1,237,251 pupils in the parish schools during the year 1909-1910 this would represent an actual outlay of $9,898,008. Under the public-school

system at present the corresponding cost of the education of all the children in the parish schools would amount to $30,511,010. The difference between these two totals is not the only saving to the State afforded by our elementary Catholic school system.

The chapters likewise on Catholic Schools conducted by foreign nationalities among us—German, French, Italian, Spanish, Polish, Slovak, and others—contain many no less interesting facts; while the closing chapter on current movements and problems is full of timely suggestions, both as regards what is actually being done and what is in prospect or at least *in petto*.

Putting the present volume in connexion with its predecessor, we have in this work a relatively adequate history of the Catholic school system in the United States, a history which its author has spared no pains to make reliable and accurate as regards the facts, as he has made it graphic, yet simple and straightforward in the manner of presentation. The book is one which the fair-minded non-Catholic can hardly read without wonderment and admiration, while the Catholic may justly feel proud of the tale it tells, a story of daring faith and courage, heroic sacrifice and glorious achievement. At the same time one may not close one's eyes to the fact that vast numbers of our children, for reasons which the present volume sets forth, are not in the parish school. Although it is extremely difficult to form anything like a just estimate of the number, the author gives it as his opinion that "a very large proportion of Catholic children, probably more than a million, attend the public schools". *Haec meditare, haec loquere.*

ECCE DEUS. Studies of Primitive Christianity. By William Benjamin Smith. The Open Court Publishing Co., Chicago. 1912. Pp. xxiv-352.

It is the proud boast of twentieth-century criticism that it has segregated evangelic fact from evangelic fiction, and given to the world the genuine portrait of the historic Jesus. He was a man, a great and extraordinary man it is true, but withal a man and not transcending a man's limitations. With this conclusion of our omniscient modern research Mr. Smith takes issue in his *Ecce Deus*. He fails to see how the human and limited personality, which liberal critics concede to the Son of Mary, could have gripped and dominated Christian faith so as to force it to flower into a resurrection-myth, and transmute a mere man into a very God; he cannot imagine how a unique and highly venerated prophet could have labored and taught in Palestine, and yet have remained unvenerated in the writings of His disciples and unchronicled in the pages of

Jewish and Gentile lore; he allegorizes the teachings of Primitive Christianity, and finds in the story of Jesus a wealth of mysticism; he portrays Christian mentality as humanizing a God and not as divinizing a man.

Mr. Smith opines that at some undated epoch, in that well-defined part of the globe geographically described as somewhere, Monotheism was constrained to veil its attacks on Polytheism under a mantle of allegory. Hence it came to pass that Judæo-Græco-Roman consciousness, a force of wondrous religious intensity, dramatically portrayed the conflict between the Deity and the deities by means of a mystic narrative, wherein Jesus, the symbol of the unique God, was described as routing a horde of false gods symbolized as demons. Such was the primitive Gospel. It was not history, nor was it written as history, and the divine character, which is its hero and to which it owes its interest and its charm, was in the eyes of its authors not a reality but a fiction. Time came when some one, in the land of somewhere, transformed the poem into history, and faith in the God-man was born.

This counter-hypothesis of *Ecce Deus* is grounded remotely on the usual a priori assumption of the impossibility of the Incarnation, on arguments *ad hominem* based on the admissions of the prevailing liberal criticism and directed against its conclusions, and on the fact that the documents of Proto-Christianity were neither history nor at the time of their composition considered as history.

Philosophically, however, the human mind is unable to show any contradiction in the dogma of God uniting to Himself human nature, provided God still remains God and human nature still remains human nature, and, furthermore, arguments *ad hominem,* such as Mr. Smith uses, are devoid of probative value unless that whereon they rest is solid, or there is question of but two possible hypotheses. Neither of these conditions is verified in the case under consideration. The modern liberal position is a by-product of subjectivism, and between the hypothesis that the Jesus of partially historic documents was not God and the hypothesis that the Jesus of mystic documents was not man stands the orthodox doctrine that the Jesus of trustworthy documents was both God and man.

There remains, therefore, the assaying of the assertion that the writings of Proto-Christianity were neither history nor meant to be history. It is based on the certainty that such men as Josephus and Tacitus never attempted a detailed history of Jesus and the probability that they never wrote a line about him, on the symbolism of the Fathers of the Church, on a subjectivism which, in its endeavor to rob the New Testament of its realism, arbitrarily rejects the infancy texts, passes by the story of the passion and death of Jesus

as if it were the echo of an ancient saviour-myth, and finds purely mystic meaning wherever humanity stands in relief.

Mr. Smith's subjectivism is manifestly no argument, and his appeal to Patristic symbolizing can hardly be termed happy, for if there is one thing clear in the writings of the Fathers it is this, that their symbolizing explicitly presupposes an historic Jesus and an historic evangel, while the unanimity of their testimony, their criterion of apostolicity, their connexion with the past, and their nearness to accredited witnesses of the events, constitute a guarantee of the truth and reality of the Gospel story, unimpaired and unvitiated by the assumed or real silence of Josephus and Tacitus. The story, whose acceptance reshaped the lives of Jew and Gentile alike, has no need of being confirmed by an unbelieving Roman or an opportunist Pharisee.

J. T. LANGAN, S.J.

FAITH AND SUGGESTION. Including an Account of the Remarkable Experiences of Dorothy Kerin. By Edwin L. Ash. Philadelphia: Peter Reilly; London: Herbert & Daniel. 1912. Pp. xvi-154.

THE APPEARANCES OF THE BLESSED VIRGIN MARY AT THE GROTTO OF LOURDES. Personal Souvenirs of an Eyewitness. By J. B. Estrade, late Principal Receiver of "Contributions Indirectes." Translated from the French by J. H. le Breton Girdlestone, M.A. Oxon. With a Preface by the Very Rev. Mgr. R. Hugh Benson, M.A. London: Art & Book Co. 1912. Pp. xx-281.

LA LOTTA CONTRO LOURDES. Resoconto Stenografico della Discussione sostenuta alla Associazione Sanitaria Milanese (10—11 gennaio 1910). Con Note e Commenti. Fra Agostino Gemelli, O.F.M., Dottore in medicina e chirurgia. 2ª edizione riveduta e notevolmente aumentata. 5° migliaio. Firenze, Italia: Libreria Editrice Fiorentina. 1912. Pp. viii—362.

CIO CHE RISPONDONO GLI AVVERSARI DI LOURDES. La mia risposta alla Associazione Sanitaria Milanese. Documenti, critiche e riflessioni. Fra Agostino Gemelli, O.F.M., Dottore in medicina e chirurgia. 3° migliaio. Firenze, Italia: Libreria Editrice Fiorentina. 1912. Pp. 231.

The reviewer confesses to some prejudice in taking up this book, some "uprush from his subliminal ego" "suggested" by the title, which is associated in his "objective mind" with former readings of authors whose mind seemed to him to have been mainly "sub-

jective". Putting aside this prejudice, however, and getting himself into a receptive attitude, he has found himself deeply interested in the work and feels moved to recommend it, with some reservations that are mentioned below, to intelligent readers who desire to have a well-written presentation of a psychological theory regarding the influence of religious "faith" on bodily ailments. Priests, those at least who are not fairly familiar with what has been written on "faith cures", will probably find in the book something that they may want and even need; for what the author says in this connexion is undoubtedly true. It is the unwillingness of various schools of thought, religious or otherwise, *to hear the other side* that has occasioned so much bitterness and controversy on this subject. It is not unlikely that "too many of the clergy think that to approach these problems from the psychological or scientific side is irreverent and dangerous. On the other hand, psychologists, scientists, and doctors display too little patience as a rule in listening to the clergyman's point of view" (p. 137). However this may be, the danger is probably greater that the clergy may not study the psychological side of "faith cures" with sufficient attention to dispel prejudices and superficial notions with which the subject is unfortunately beclouded. A careful reading of Mr. Ash's critique may not unlikely prove helpful to many.

On the whole the book does two things: first, it gives a fairly detailed account of the experiences of Dorothy Kerin; secondly, taking this case as object-matter and starting-point, it builds up a theory which renders the opinion at least highly probable that her cure was immediately effected by divine agency of an extraordinary (the term "supernatural" is not used) character. The fact element is as follows: Dorothy Kerin, a young woman, aged twenty-two, living near London, after an illness of seven years, for five of which she had been a chronic invalid (consumption apparently complicated by other serious maladies of the stomach and intestines, etc.), appeared to be dying—*in extremis*. Suddenly she seemed to have a Vision in which a Voice told her that her sufferings were at an end. She at once rose from bed, talked, walked, and ate, and has remained in a normal condition up to the time of the author's writing (two months subsequent—the cure having happened 18 February, 1912). Mr. Ash describes critically the details of Dorothy's disorder, and her recovery, the Visions, etc. and discusses fully the question of hysteria. He argues that even had there been evidences of this mental disorder (which there were not), some other higher causality is necessary to account for the result. The main support of his argument is not simply the physical cure but the moral and religious elements in her character, both prior

and subsequent to her restoration to health. The discussion includes a good deal of sound psychological analysis as regards "the subconscious mind" and the realness of the spiritual environment. Dorothy Kerin was, is, apparently a devout Catholic: the author's own religious profession is not stated. The argument throughout makes no definite distinction between the natural and the supernatural order, though it does of course between the material and the spiritual, the physical and the psychical. Faith would seem to be the *natural* ability which the individual possesses of placing himself in trustful confidence, or reliance, on God. Faith as itself an infused, *supernaturally* given, virtue is not mentioned. On the other hand, it may be claimed that the author, inasmuch as he does not write as a theologian, had nothing to do with *fides theologica*. So it may be.

Here and there one meets with assertions to which a Catholic cannot assent, as, for instance, where the author endorses the statement of the Rev. Percy Dearmer that the difference between mental and spiritual, (meaning what we call "grace", hence "the supernatural") "is one of degree and not of kind" (p. 119). Moreover, there is no evidence for the opinion that in the man "whose faith had made him whole", in the Gospel miracle, "there was any" element of self-suggestion—that he himself passed on the spiritual power to his undermind" (p. 118); no more than there was in the case of Dorothy that the "great psychic energy" whereby she was suddenly cured, affected her body through "channels of self-suggestion and suggestion" (p. 125). These "suggestions" interposed between the agent and the patient are simply projections of a theory for its own technical interests. They are mental not objective categories. Apart, however, from these and a few more similar inaccuracies, Mr. Ash's work may be recommended as one of the sanest books that deal with a very difficult and delicate subject.

Before introducing the case of Dorothy Kerin, Mr. Ash alludes to the visions of Our Lady experienced by Bernadette at the Grotto of Lourdes. After he has indicated the opinions held by opposite parties regarding the reality of those visions he sets forth the view held by the late Mr. F. W. Myers, the well-known author of *Human Personality*. It may or may not be interesting to know that that "famous psychologist" after "carefully investigating the phenomena of Lourdes came to the conclusion that they were a mine of attractive material to the student of suggestion"; but it is of very little consequence whether or not Mr. Myers thought "that there was no real evidence that the apparition of the Virgin was anything more

than hallucination, or that it had anything more than a purely 'suggestive' action with the 'cures'." Nor is there any special significance to be attached to the famous psychologist's concession that, even were the visions "hallucinations" and the "miracles" the result of "suggestion", there might have been "some influx from the spiritual sphere . . . dimly adumbrated in that Virgin figure and that sanctified spring" (p. 17). The question of the possibility of hallucination in Bernadette's case and the application of the theory of "suggestion" to account for at least many of the cures effected at Lourdes have long since been discussed by the ablest medical and psychical experts; and when such competent and long-experienced investigators as Dr. Boissarie and his confrères stand unwaveringly on the negative side, we may safely pretermit Mr. Myers's assertions, which after all are based on no very extensive knowledge of the history of Lourdes, however carefully he may have investigated some of the pertinent phenomena. Both Mr. Myers and those (including Mr. Ash) who adopt his views, seem to be the victims of a fallacy, possibly "suggested" to themselves by the very theory of "suggestion". The fallacy consists in arguing from the fact that certain physiologico-psychological conditions probably do dominate the minds of the subjects of hallucination as well as auto-suggestion, that those same conditions prevail likewise in the case of such persons as Bernadette and the *miraculés* of Lourdes; and not only this, but that these conditions—brain-states and mental images—are the immediate if not the principal agency at work. What may have been the psychological status of Bernadette's consciousness at the moment of her visions we have no means of determining; at most we can but guess from analogies. But certainly, whatever they were, they were not the *main* cause—if they were causes at all and not merely conditions—of what she experienced during the *eighteen* apparitions of "the beautiful Lady" at the grotto. But this is a long and an intricate subject much beyond our present spatial limitations.

It may however be said that the best answer to the hallucination theory—best at least for the open mind—is the history of Lourdes itself. That history has been often written. It is rewritten by an eyewitness, and careful examiner of the apparitions, in the second book in title above. M. Estrade was a governmental official residing in Lourdes at the time of the apparitions. He at first utterly disbelieved in their reality, deeming them simply old wives' tales; subsequently he was drawn to the grotto by curiosity, and he there saw Bernadette in ecstasy. "He watched her as she talked voicelessly with the Invisible"; spoke intimately with her afterward and took minute notes at the time of the events, supplementing what he saw

by the observations of others. All this is told in detail in the little volume referred to. Those who read it, especially from the point of view presented in Mgr. Benson's preface, a point of view that suggests without modifying the objective reality, should need no other argument, however critical they may be, that the simple little peasant girl did not project, from mental pictures wrought out from relics of her past experience preserved in her "subliminal self", the Vision that appeared to her at Massabielle.

As regards the wonderful cures wrought at Lourdes, the works of Dr. Boissarie (*Lourdes Médicale,* etc.) contain abundant argument against the "suggestion" theory. Readers familiar with Italian have in the other two works whose titles precede this notice an additional arsenal and one well equipped. Father Gemelli, it need hardly be said, is an all-around cultured writer, as well as a keen critic. Trained as he has been in medicine and surgery, besides his clerical studies, he is well prepared to estimate the evidence presented in the wonders of Lourdes. His two volumes of discussions with replies and counterreplies form a noteworthy contribution to the controversies that are not confined to his own country, but have caught an international echo. They are good examples of acute criticism. The volumes are also well published, though the cover illustrations do not appeal particularly to our colder Northern feeling.

F. P. S.

LIFE OF SAINT FRANCIS OF ASSISI. By Father Cuthbert, O.S.F.C. With thirteen illustrations. New York, London, Bombay, Calcutta: Longmans, Green & Co. 1912. Pp. viii-453.

EVERYBODY'S SAINT FRANCIS. By Maurice F. Egan. With pictures by M. Boutet de Monvel. New York: The Century Co. 1912. Pp. 191.

The literary activity which for several years past has centred around the life of St. Francis shows no signs of abating and we are glad to welcome these two new biographies which aim at making the old story of the wonderful Umbrian *Poverello* still better known. In the first of the volumes before us, Father Cuthbert seeks to set forth the real St. Francis as he is revealed in the historical records which have come down to us. Hitherto, strange as it may seem, no "documented" biography of St. Francis has been written in English and the English-speaking reader has had to be satisfied with works written in a foreign tongue and done into our own more or

less competently. The appearance of Father Cuthbert's *Life* has therefore brought to an end a period of waiting for a work that has been much needed. The name of the author is a sufficient guarantee of the literary merits of the present biography. So far as concerns the knowledge of his sources, whether they be in the land of St. Francis or in printed form, Father Cuthbert is well equipped; and, although there is no evidence in the volume of the discovery of any material not published already, one feels that its author is in very close touch with all the modern developments in the field of Franciscan research and criticism. We doubt, however, if Father Cuthbert was well advised in relegating to the end of the Appendices the very important and informing chapter on "The Sources of Our Knowledge of St. Francis" which ought, in our opinion, to be found in the very forefront of the book by way of Introduction. As regards the biography proper, where so much is good it is not easy to select anything for special praise; but we were particularly pleased with the chapters on "How St. Francis found the Lady Poverty" and on St. Clare—two topics on which Father Cuthbert has written so wisely and well in the past. "The Indulgence of the Portiuncula" and "The Rule of the Third Order" are dealt with in appendices which, so far as they go, leave little to be desired; but modern research has by no means said the last word on either subject, as Father Cuthbert himself recognizes, and we are of opinion that the origin of both the Portiuncula Indulgence and the Third Order will remain doubtful to the end. Not all, we think, will accept unreservedly the conclusions reached by Father Cuthbert as to the Rule of the Friars Minor (Book I, Chapter VIII); and his detailed analysis of the so-called *Regula Prima* (pp. 395-403), which differs so widely from that of Karl Müller, contains more than one point we are inclined to query. But taking his *Life of St. Francis* as a whole, there are few if any writers on so large and difficult a subject whose views will be found so generally acceptable and satisfactory. Whilst it is no doubt true, as Father Cuthbert modestly remarks, that the finally acceptable Life of St. Francis is yet to be desired, the present volume goes very far indeed to supply this desideratum and, as a biographical study, is altogether superior to any that has yet been written in English on the Life of St. Francis. In every way Father Cuthbert's work is worthy of its subject and cannot fail to add immensely to the high reputation of its author. Not the least interesting of the numerous illustrations which enhance the volume is a thirteenth-century picture of St. Francis preserved at Christ Church, Oxford, and ascribed to Margaritone.

The second volume under review is not intended for scholars and historians, but for the "general" reader. Its aim is to present the life of St. Francis—"probably the greatest exemplar of the perfect Christian life since the time of Christ himself"—from a Catholic layman's point of view. Dr. Egan has sought to make St. Francis real to those "outer" people who cannot, or rather will not, listen to those over-ascetic biographies, "written for convent refectories", in which "all that is human is left out". The author has sought to give the picture of *Everybody's St. Francis* a modern frame and with this end in view lays special stress upon the debt the modern world owes to the "little brother of the poor", who is "to most modern men the best beloved of the Saints". Dr. Egan is doubtless right in stating as he does at the outset that the wonderful power of St. Francis "over the Western world of his time and over the hearts of men in our own time" has only one source and that is love. "Love made him a poet; love made him a Saint; love gave him . . . all the things that were added to him". With this proviso, Dr. Egan tells in simple straightforward English the now familiar story of St. Francis's earlier years as the roystering son of a rich proud merchant; of the turning point in his life when at twenty-five the dashing young cavalier becomes inspired "to renew the youth of Christianity"; of his unselfish service of man and loving kindness to all God's creatures that drew around him hosts of followers and led to the great Franciscan Order. "The new Saviour of Christendom, the first poet of Italy, the most effective reformer the world ever saw;" such in brief is Dr. Egan's estimate of St. Francis. While possessing all the enthusiasm requisite to do justice to his subject, the author has also those far rarer qualities—the story-teller's gift and great charm of style. A most attractive feature of *Everybody's St. Francis* is the large number of pictures in color and in black and white by M. Boutet de Monvel, who is well known as the illustrator of the *Legend of Joan of Arc* and who has found in the life of St. Francis a most inspiring subject.

THE CATECHIST'S MANUAL. Course of Religious Instruction of the Institute of the Brothers of Christian Schools. Brief Course. Authorized English version. Philadelphia: John Joseph McVey. 1912. Pp. 243.

If the Catechism question is ever to be solved, the definitive answer must come from teachers such as the Brothers of the Christian Schools. Then we shall be sure that the solution is the result not merely of an individual but of the experience, practically tested, of many pedagogically trained catechists. Moreover, it will be the

solution of those who have entered upon their work from sheer love of it, and whose idiosyncrasies have been eliminated by a rigid discipline of self-effacement, and by an impartial testing of approved methods on the pupil under divers conditions of natural ability and scholastic attainment. In these respects no single teacher, however well qualified or gifted, can compete with the members of religious societies founded for the purpose of teaching our Christian schools.

The course of catechetical teaching of the Brothers of Blessed John Baptist de La Salle implies all that thorough training, conscientious activity, and the widest possible experience in many countries, under the most varied circumstances, may bring to the teacher of Christian doctrine. Hence we have every confidence in the method of the *Catechist's Manual.* It outlines the general principles upon which the teacher is to base his work, the special qualifications of knowledge, pedagogical skill, love of the pupils, prudence, and piety which must direct his motives and mark his conduct. It describes the proper organization of classes, methods of teaching and cultivating the mind and memory of the children according to the different grades of their capacity. Whilst the directions given to the catechist at every point are at once explicit and comprehensive, the teacher is warned not to lay aside that initiative which comes from an intuitive realization of what the individual child requires for the better development of its mental and moral faculties: "The aim of all-around methods in pedagogy is to train live teachers, not to shackle their initiative with the fetters of uniform types" (p. 201).

It has sometimes been objected that the pedagogical method of Blessed John Baptist de La Salle is adapted to French conditions, and may not serve American teachers in our schools. This objection has been well weighed by the editors of the present hand-book. For several years the manuscript of the *Catechist's Manual* had been completed before the authorities deemed it wise to give it to the public. In the meantime careful study had been given to the needs and conditions of religious training in America, with a view to perfecting the book; and whatever could impede its practical utility as a guide to the teacher of the Catechism previously published was corrected.

At present we have a uniform series of Catechisms, covering all the grades from the kindergarten to the seminary, particularly adapted for boys' classes. At the same time the teachers in both the parish and the Sunday school are supplied with a hand-book, complete yet sufficiently small to avoid burdening the mind and memory, that will be sure to increase their efficiency and raise the standard of Catholic intelligence.

The *Manual* is printed in excellent form and is in all respects an aid to the busy teacher.

WORSHIP. Part III of Exposition of Christian Doctrine. Intermediate Course of Religious Instruction by the Brothers of the Christian Schools. Third edition, Philadelphia: John Joseph McVey. 1913. Pp. xvi–835.

In connexion with the *Catechist's Manual* we would direct attention to the third edition, just published, of *Worship*. It is Volume III of the *Exposition of Christian Doctrine* in the Course of Religious Instruction by the Brothers of the Christian Schools. This series has already established its reputation as an admirable summary of Catholic theology. It includes in its three volumes the Exposition of Dogma, Moral, and Liturgy. Owing to the number of recent decrees which had to be incorporated in order to bring the work up to date, the new edition became necessary. The translation is made with discriminating attention to the English idiom and due reference to sources at the command of the English reader and student.

THE DECIDING VOICE OF THE MONUMENTS IN BIBLICAL CRITICISM. By Melvin Grove Kyle, D.D., LL.D., Lecturer on Biblical Archeology, Xenia Theological Seminary. Oberlin, Ohio: Bibliotheca Sacra Co. 1912. Pp. xvii–320.

Oriental archeology has proved to be in recent times an unexpectedly large element of strength in supporting the claims of faith in the divinely-inspired records of the Bible; and the teacher of Christian doctrine finds in it his readiest weapons of defence against the rationalism which, under the guise of historical criticism, has so persistently and plausibly striven to shake the foundations of revealed religion. Whilst the results of the new discoveries that are shedding light upon and answering questions of Biblical criticism and exegesis, are being made accessible in manifold ways to the student of Bible history and interpretation, it is not easy to get a well thought out method of application, one which will satisfy the desire for authoritative reference and scientific accuracy, and at the same time present the matter in such comprehensive, not to say popular, form as to prove a practical help to the inquirer who is not quite a specialist in the field, nor one who is bent on polemical discussion of the subject. Dr. Kyle's volume answers a distinct need in this direction. It confutes the aspersions of the Higher Criticism, which bases its conclusions chiefly upon internal evidence, by

arguments that appeal to reason through the external criteria of certitude. Documentary proof that admits of but one meaning is adduced to answer the merely plausible but often entirely subjective assumptions of critics. Thus the old adage *Contra facta non valent argumenta* is made the test of Biblical criticism, as it furnishes concrete evidence against the vagaries of purely speculative hypothesis and the argument from analogy.

Dr. Kyle's work is however not chiefly a collection of archeological facts brought together for the purpose of answering the objections upon which the Higher Criticism has hitherto insisted, for the purpose of discrediting the authenticity and authority of Holy Writ. Its aim goes deeper. The author undertakes to assign the limits of its sphere to Critical Science, in its relation to the facts and truths of the Bible. He does this by pointing out the functions of archeology as a corrective of the critical spirit. In the next place he illustrates the correctness of his theory by actual experiences in the domain of archeology. Finally he dwells upon the rate of progress which the study of archeology has made in influencing and determining the solutions of problems proposed by the Higher Criticism. All this is done by a systematic application of logical principles. The great value of archeology as supplying the historical setting of Scripture; as necessarily guiding the process of legitimate criticism; as providing facts with which to test critical theories in their various aspects and degrees affecting the historicity or integrity of Scripture, is discussed step by step. And this leads to the examination of theories destructive and constructive, and to the clearing away of fallacies that open the path for intelligent interpretation to the sincere searcher for truth.

The third part of the volume is practically an historical survey of Hebrew civilization as set forth in Sacred Scripture, in which the foregoing principles and archeological facts are applied, with the result that the historicity and substantial integrity of the Pentateuch and the patriarchal and prophetic records which grew out of the Mosaic economy, are established in a singularly convincing way. Whilst the author does not argue expressly in behalf of the Mosaic authorship, he clearly shows that archeology confirms the relationship of the records to the Mosaic period. Given this, as demonstrated by archeology, there is no reason why the person of Moses should not be credited with the authorship, since both internal evidence and the combined traditions of the Israelitish, Samaritan, and the Talmudic periods acknowledge no other source.

Whilst scholars may differ in details and deductions of argument from Dr. Kyle, none will justly question the honesty of his purpose, the truth of his statements of facts, together with the value of his

sources, his claim to attention because of his personal experience as a student of archeology, and above all his genuine scholarly urbanity in the face of those whom he attacks.

THEOLOGICAE DOGMATICAE ELEMENTA ex probatis auctoribus collegit P. B. Prevel, SS.CC., Prof. Doct. theol., Rothomag. Editio III aucta et recognita opera et studio P. M. J. Miquel, SS.CC., Prof. Doct. theol. Tomi Duo. Parisiis: P. Lethielleux. Pp. 712 et 696.

Among the several approved manuals of dogmatic theology in the hands of the advanced students of our seminaries, the two volumes of the learned Picpus Father Prevel take high rank. More than thirty years of experience in the class-room of theology have brought these notes, upon which the author based his lectures, to a rare perfection. The work excels not merely in accuracy of expression but also in the synthetic subordination of its parts. The matter "de Vera Religione," "de Ecclesia," "de Traditione et Scriptura," "de Fide," "de Deo Uno et Trino," "de Creatore" is arranged so as to fill out a two-years course, leaving the tracts "de Incarnatione," "de Beata V. Maria," "de Gratia," "de Sacramentis in genere et in specie" for two more years in theology. This, at the rate of one hour's daily teaching, rounds out the course prescribed in the recent Instruction of the S. Congregation of Consistory to the Bishops of Italy. The disposition of the matter in the text suggests the study of apologetics and leaves ample room for including it in the course. The form of teaching throughout is expository rather than argumentative. The references are in the main to popular and accessible writers and to recent decrees. P. Miquel, the editor, has made the work useful alike as a text for class and a reference book for preacher and catechist.

Literary Chat.

Among recent novels from the literary workshops of priests are *Miriam Lucas* by Canon Sheehan, and *Faustula* by John Ayscough (Mgr. Bickerstaffe Drew). The former pictures certain phases of social and domestic life in Ireland colored by episodes of communistic activity, and furnished with sidelights from the somewhat unreal excesses of American depravity. The other is a story of Roman social life in the days of Constantine and Julian the Apostate, depicting scenes of conversion and persecution, all bound together by a thread of romance in which a converted Vestal Virgin is rescued from burial alive by a Christian soldier. To tell the truth, both stories leave the impression of perfunctory performances by writers who, having expended their best efforts in their first books, feel bound to furnish material to publishers.

It is difficult to conceive the purpose of the book entitled *Patrick Fitzpatrick* by Francis Reed (published by Helen Norwood Halsey), unless it be to render the priestly calling ridiculous. Under the guise of a biography the writer describes the ordinary career of a supposed American priest of to-day. There is nothing to redeem the commonplace character of the volume either in the thought or the style of its contents, and some of its excursions border on vulgarity. The binding is good.

Conversation—What to say and How to say it, by Mary Greer Conklin (Funk & Wagnalls Co.) is a cleverly-written series of colloquial essays on the rubrics of polite conversation. Genius and scholarship are not essential to good conversation, but sympathy and tact are. The author does not exclude either discussion or gossip from the topics of becoming conversation; but she shows that discussion is not controversy, and that gossip need not degenerate into detraction; in which form it banishes itself from the circle of well-bred people as destructive of the harmony at which social intercourse aims. Conversation at dinner and the exchange of urbanities even in business transactions are particularly instructive chapters of this agreeable little book.

The Ways of Mental Prayer (Gill & Son), by Abbot Lehodey of Briquebec, is a clear, simple, and short explanation of the conditions, qualities, and effects of good prayer, which engages the mind as well as the heart and the service of the lips. Part of the volume is devoted to setting forth the utility of mystical prayer, which is a subject little appreciated, though not as uncommon as may be supposed. The translator, who has done his work conscientiously throughout, is a monk of Mount Melleray, Ireland (Benziger Brothers).

It is somewhat difficult to classify *Searching the Scriptures* as a work that is useful. The author, the Rev. T. P. F. Gallagher, wishes "to help the reader to see the twofold history of Christ", as He is foreshadowed by prophecy in the Old Testament and outlined in the New after the Apostles had seen Him in His sacred humanity. But the image is so involved in the bandages of the "critics'" opinions that its beauty is lost to the ordinary reader; it leaves an irritating impression as though the "Higher Criticism" were on exhibition.

Madrigali, by T. A. Daly, author of *Canzoni* and *Carmina* (David McKay, Philadelphia), will find many appreciative readers among the clergy. The best characterization of their general value is given in a happy "Poem" to a correspondent in which the author answers the question, who is his favorite poet. After passing on Milton, Shelley, Shakespeare, he sings:

"Yet not for any one of these
Great names that loom above him,
Would I exchange those qualities
That make me fondly love him.

"I love his living heart that sings
And makes my blood flow faster;
I love so many little things
Of which he is the master.

"I love his ardent joy of life,
And, faith—as I'm a sinner—
I love his bairns, his home, his wife,
His appetite for dinner.

"My favorite poet? I'll rejoice
And tread this old earth gaily
As long as I can hear the voice
Of T. A. DALY."

Our Reasonable Service, by Father Vincent J. McNabb, O.P., which is described on the title page as "an essay in the Understanding of the Deep Things of God", is in reality a desultory collection of chapters of literary and Biblical criticism, theological speculation, and moral reflection upon themes disconnected yet highly interesting to the advanced student who looks at the inside of God's world. Logic and Faith, Impersonal Teaching, Evil, The Virgin Birth, St. Peter in the Gospels, The Logos of St. John, Newman and Spencer, are the chief topics upon which the versatile author discourses, with singular originality and aptness of expression (Benziger Brothers).

Father Henry Day, S.J., has given us five discourses on *Marriage, Divorce, and Morality.* The little book so entitled addresses itself chiefly to English readers on the national peril of lax morality in connexion with the marriage obligation (Burns & Oates).

The Three Sisters of Lord Russell of Killowen and their Convent Life, by Father Matthew Russell, S.J., is written in that simply reminiscent and reverently affectionate style which characterized the humble and lovable editor of the *Irish Monthly* whenever he spoke of those whom he could not praise without having the warmth of his heart kindled by the remembrance of their nearness to him. It was part of his gentle art under such circumstances to make others speak for him, and in that way the reader gets glimpses of Father Russell's literary friends, as well as of his heroes; and both were invariably of the best quality, albeit he had kind thoughts of everybody (Longmans, Green & Co.).

The *Selecta Opera pro Organo vel Harmonio ad mentem "Motu Proprio" Pii X,* contains, among other numbers, a choice of six pieces for the organ, with pedal ad libitum, by Adolph Marty, professor of organ instruction at the National Institute for the Blind in Paris. They are very simple and serve for Introit, Offertory, Elevation, Communion, Recessional, and Opening of Vesper Service. Number 13 contains Short Interludes grouped according to tonalities, by L. Saint Requier, choir master at St. Gervais in Paris. Dom Anselm Deprez, the Benedictine organist of the Abbey of Maredsous, contributes a *Cor Jesu Sacratissimum, O Sanctissima Trinitas, Ecce Panis recolendus, Parce Domine,* for one or more voices. The "Collection" is published by L. J. Biton (St. Laurent-sur-Sèvre, Vendée, France), but may be obtained from Breitkopf and Härtel: Berlin and New York. We should also mention a *Stabat Mater* by De la Tombelle for two equal or three mixed voices.

The Australian Catholic Truth Society (Melbourne) keeps apparently to the practical purpose of doctrinal propaganda. Among its publications are a goodly number of "stories" which bring home Catholic truth in a popular fashion. One of the most active leaders of the Society is Father M. J. Watson, S.J., editor of two very readable little magazines on the pattern of the *Irish Monthly.* One of them is *Madonna,* "the Australian Children of Mary's Home Magazine"; the other is the *Australian Messenger,* the organ of the Apostleship of Prayer, devoted to the Sacred Heart.

Father Ambrose Reger, O.S.B., has a happy way, not only of attracting open-minded Protestants by his instructions, as his little brochure *Facts and Reasons* would seem to indicate, but also of winning back callous and straying Catholics, a thing which requires more patience and tact. His last booklet, with the captious title of *How Johnny was Baptized,* is a lesson of practical experience cleverly put in story form.

Catholic Club is a handsomely-printed brochure, setting forth the object and methods of a Catholic Club (Scranton, Pa.). The writer of the Introduction says: ". . . No community can have a better ally than a gymnasium and club. In importance they rank next to good schools. That there is a

large field for Catholic institutions of this kind is proved by the remarkable development, in recent years, of the Y. M. C. A. The Y. M. C. A., though uncompromisingly Protestant by its very Constitution, which excludes all but Protestants from full membership, deserves admiration for the splendid work it has done for the non-Catholic youth of the United States, in all the larger cities and towns, where its 1,900 branches enroll 456,000 members and hold property to the value of forty-four and a half million dollars." That is good sense; better than haranguing against the proselyting efforts of the Y. M. C. A. without doing anything to supply its place for Catholic youth who seek and need such help to steady their physical and social energies. The Bishop of Scranton seems to have taken the matter of this club in hand. It will prove itself a good pastoral staff, we think.

Should the proposed Sixteenth Amendment to our Federal Constitution be passed and an income tax be imposed? Whatever may be argued for and against this measure, nothing satisfactory can be effected, save by a thorough knowledge of the statistics of income. Here of course lies the chief difficulty of the proposal. A monograph has recently been published on the subject, the main purpose of which is to prove that at present the United States lacks the income statistics necessary for any effective social legislation. The author goes over very thoroughly the data at present available, and, while pointing out their inadequacy, suggests a plan that seems to be plausible, to say the least. The work is one that appeals primarily to legislators. But all who are interested in the study of income in its various aspects will find useful suggestions in its numerous tables, comments, and criticisms. The title is *The Distribution of Incomes in the United States*, by F. H. Streightoff, M.A. (Columbia Studies: Longmans, Green & Co., New York).

William F. Butler, of Milwaukee, publishes a handsome half-tone print of Murillo's Annunciation (Prado), with the "Hail Mary" in an artistic text letter, grouped within an ornamental border. Both subject and form make it suitable for hanging in parlor, nursery, or school room.

Pustet & Co. have published a rubricated quarto edition of the *Psalterium Breviarii Romani cum Ordinario Divini Officii*, which has the advantage of facilitating the recital of the new Office when one wishes to use the old Breviary for the proper parts. It serves one of course only at home or in choir when the volume is placed on the table or desk.

J. Fischer & Bro., New York, issue a "Mass in honor of St. John the Evangelist," composed by Remi Stephen Keyzer. Designed as an easy Mass for congregational singing, it is in unison, comprises melodies lying easily within the common compass of ordinary voices, avoids difficult melodic leaps, and is furnished with an easy accompaniment for harmonium or organ. A separate voice part is issued, which gives the Latin text with an English translation underneath, so that the meaning of the text may easily be apprehended by the congregation, and which also furnishes the Responses of the Mass. The Mass is sold for the benefit of St. John's Cathedral (of which Father Keyzer is rector), Boise, Idaho, and is dedicated to Bishop Glorieux.

Books Received.

BIBLICAL.

LE NOUVEAU TESTAMENT DANS L'ÉGLISE CHRÉTIENNE. Par l'Abbé E. Jacquier. Tome second: Le Texte du Nouveau Testament. Paris: Librairie Victor Lecoffre—J. Gabalda, Éditeur. 1913. Pp. vi-535. Prix, 3 *fr.* 50.

THE APOCALYPSE OF ST. JOHN. A Commentary on the Greek Version. By James J. L. Ratton, M.D., M.Ch., Q.U.I., Lieut.-Colonel (Retired), I.M.S., Late Fellow and Examiner, Madras University, author of *The Apocalypse, the Antichrist, and the End*, and *Essays on the Apocalypse*. Benziger Bros., New York. 1912. Pp. xv-417. Price, $4.00 *net*.

THEOLOGICAL AND DEVOTIONAL.

THE CATECHIST'S MANUAL (BRIEF COURSE). Course of Religious Instruction of the Brothers of Christian Schools. Authorized English version. Philadelphia: John Joseph McVey. 1912. Pp. 243. Price, $0.75.

EXPOSITION OF CHRISTIAN DOCTRINE. Part III: Worship. Intermediate Course of Religious Instruction. Institute of the Brothers of the Christian Schools. By a Seminary Professor. Third Edition. Authorized English translation. Philadelphia: John Joseph McVey. 1913. Pp. xvi-835. Price, $2.25.

LE PAIN QUOTIDIEN DU PATER. Contribution à l'Intelligence de cette Prière et des Questions Patristiques et Liturgiques qui s'y rapportent. Par Jean-Pierre Bock, S.J., Professeur de Théologie au Grand Séminaire Archiépiscopal de Sarajevo. Traduction française par A. Villien, Professeur à l'Institut Catholique de Paris. Publiée avec le concours de l'Auteur. Paris: P. Lethielleux. 1912. Pp. xii-500. Prix, 4 *fr.*

LES TENTATIONS DU JEUNE HOMME. Étude théorique. Étude pratique. Par Emile Bruneteau, Professeur à l'École de Théologie de Poitiers. Deuxième édition. Paris: P. Lethielleux. 1912. Pp. 370. Prix, 3 *fr.* 50.

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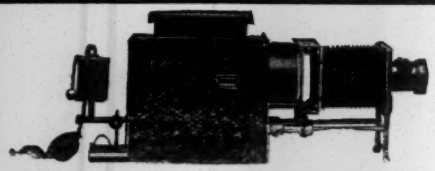

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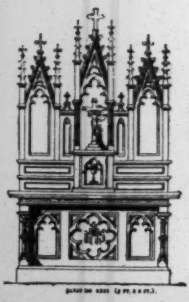

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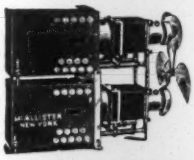

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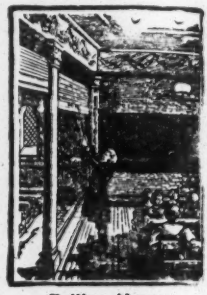

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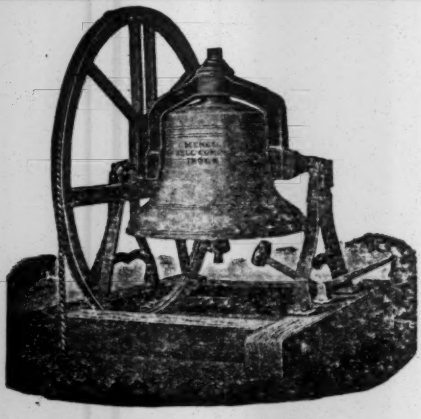

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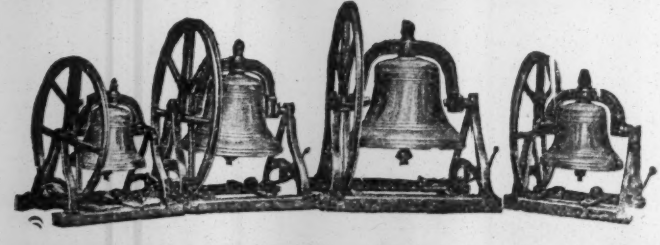

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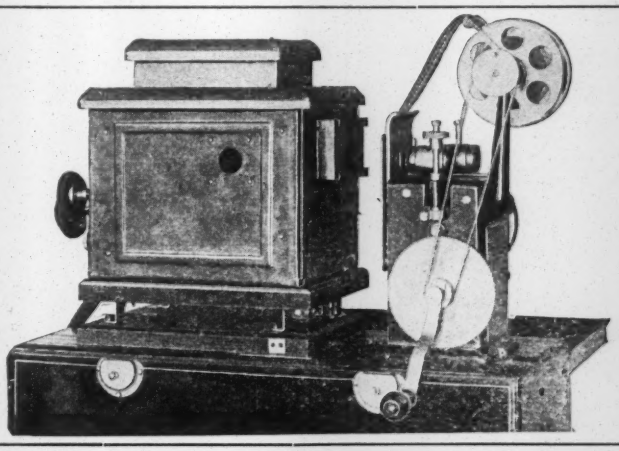

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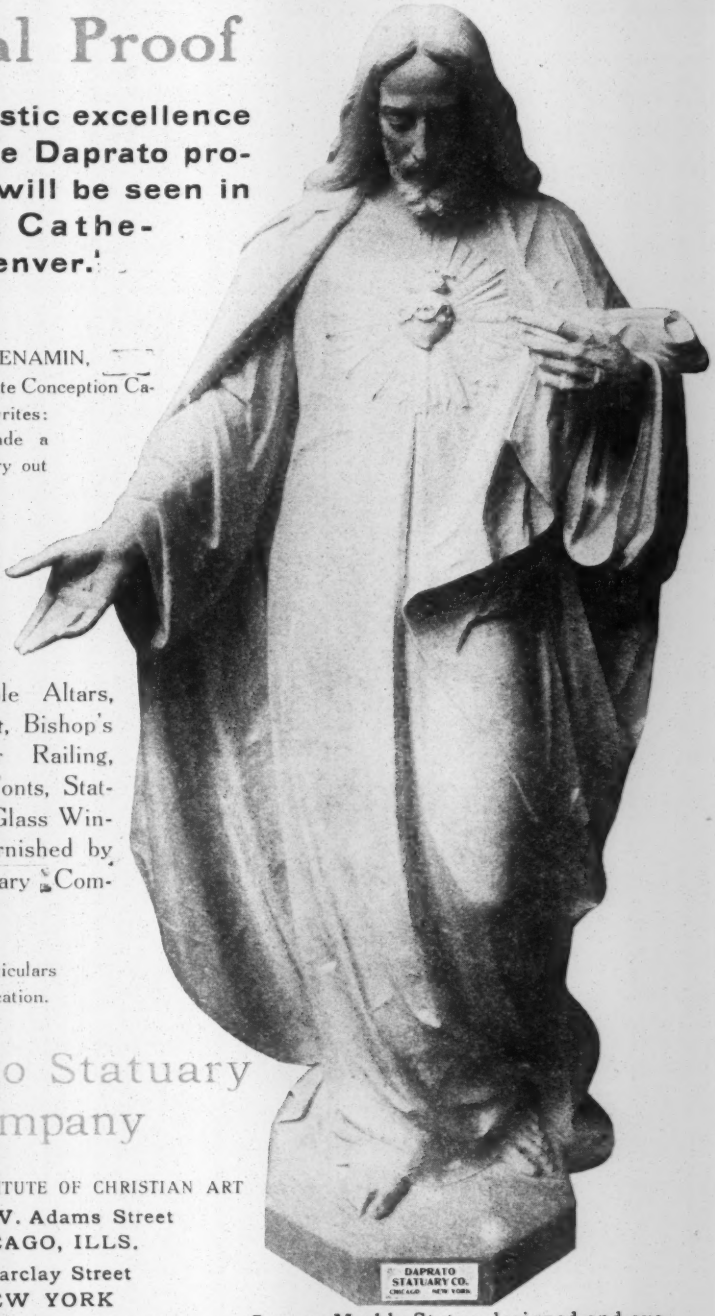

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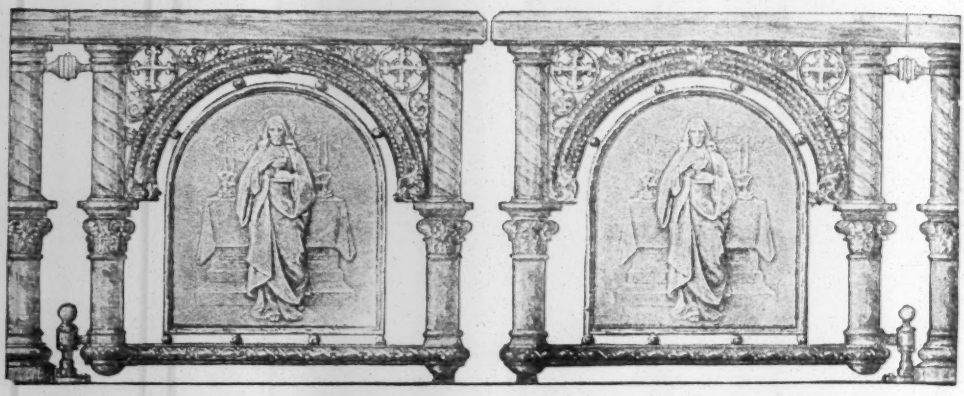

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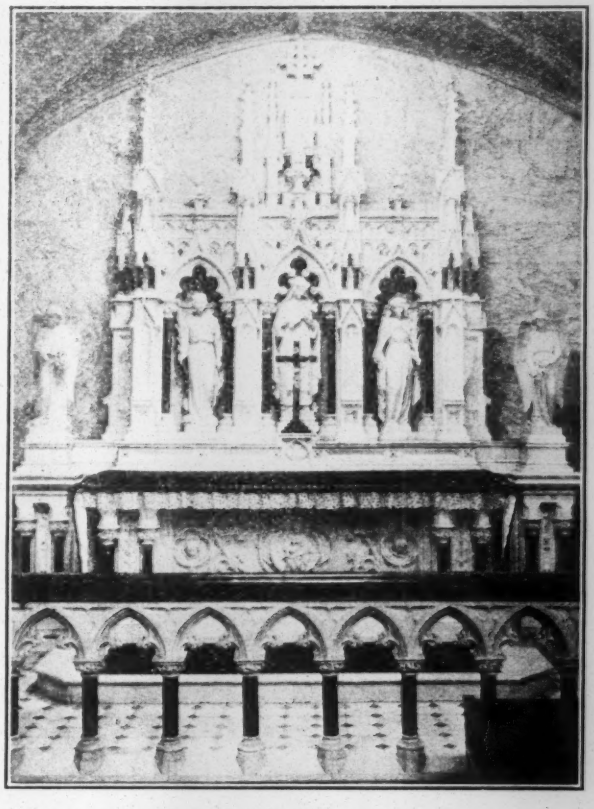

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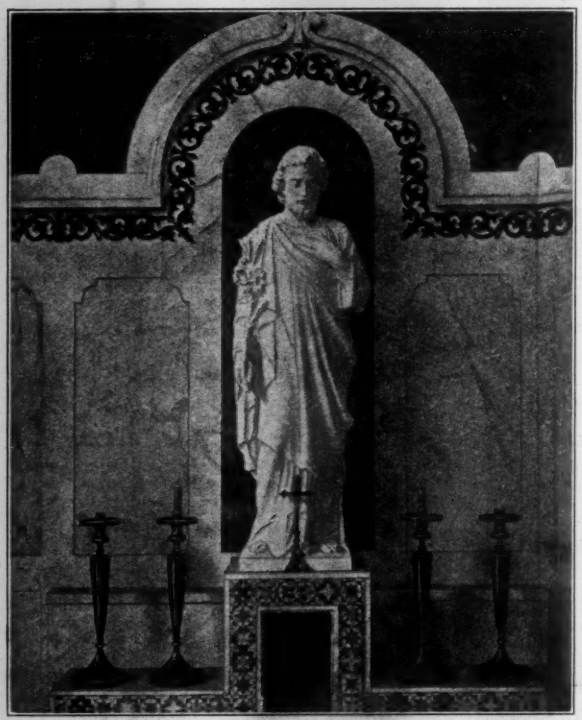

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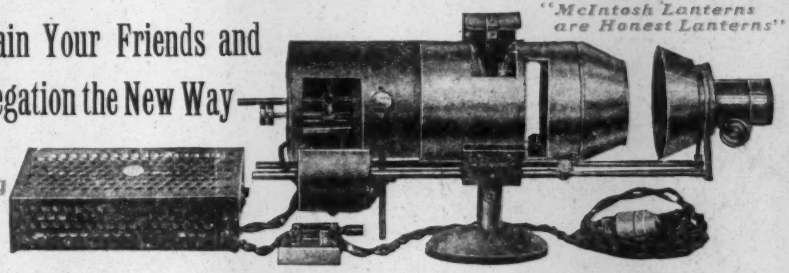

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